MAR. 3, 1859.

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SPECIFIC REMEDIES.
Fever, Congestion, and Inflammation
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For Diarrhœa, Cholera Infantum, and
For Colic, Griping, Dysentery, or
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For Toothache, Face-ache, and
For Headache, Vertigo, Heat and
For Weak and Deranged Stomachs,
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AGUALITIES—Scanty, Painful, or Sup-
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The Independent.

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Miscellaneous and special notices to subscribers will be found on fourth page.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XI. NEW YORK, THURSDAY, MARCH 10, 1859. NUMBER 536.

Our Special Contributors.

THE EPISCOPAL SERVICE.

The Churchman of this city has a kind notice of some remarks made by us in *The Independent*. We are anxious that our parishioners and readers should reap what benefit they can from reading it, and we spread it before them:

"Among the miscellaneous matter of the present number [Feb. 24th] will be found part of an article on 'Churches and Pulpits,' communicated to *The Independent* by the Rev. Henry Ward Beecher. It contains much that is sound on the subject of the place where the preacher is located, and the description of box in which he is ordinarily confined. It is good as far as it goes. But the truth is, that in the Early Church the present style of pulpit was unknown. Sermons were originally delivered from the steps of the altar. Bingham, in his 'Antiquities of the Christian Church,' tells us that the ordinary place of preaching was the altar. While quoting from Mr. Beecher, it may, perhaps, not be uninteresting to our readers to know what a 'High Puritan' thinks of the Choral Service of the Church."

The Churchman then extracts a portion of a letter from Stratford-on-Avon, published in the Star Papers, and then proceeds:

"It is gratifying to read an extract so entirely commendable as this. We trust it may have its influence on Mr. Beecher's congregation. It would certainly be a perfectly orthodox proceeding for Mr. B., when he gets into his new church, not only to have an altar, from the steps of which to speak to the people, but to have a choir of boys, properly surpliced, to make the responses and the Amens in the Service, which, of course, would be that of the Episcopal Church, of which Mr Beecher's mother is said to have been an exemplary member. Congregational churches in England do this: why should not Mr. Beecher? We have before us the last number of *The Musical Review and Gazette*, published in this city, which contains the following extract from the private correspondence of an American lady, (the daughter of a New England clergyman) now absent in Europe: 'A few Sabbaths ago we attended service at Surrey chapel, the place formerly occupied by Rowland Hill. Rev. Newman Hall is now the pastor; an interesting preacher, though in nothing remarkable. Though a Congregational church, the service of the Church of England is still used and is chanted by the whole congregation with so much taste, fervor, and devotion, that it is really heavenly. If the service would always be performed in such a manner, I should never wish for any other. I only wish you could hear it. I find congregational singing is everywhere the custom, and I think I shall soon become so fond of it that I shall not enjoy any other. It does seem much more hearty and much more devotional.' If the service of the Church of England is deemed 'sound' in a Congregational church in England, why would not the service of the Episcopal Church of this country be equally acceptable and 'sound' in Mr. Beecher's church in Brooklyn?"

1. We have never had a doubt as to the excellence of the Episcopal service in public worship. We do doubt whether the constant repetition of it, as the sole method of worship, is the best for *all*. But we are quite willing to leave that to the judgment and experience of each person for himself. And if, on trial, this service is found sufficient for their religious wants, not only would we not dissuade men from its use, but we would do all in our power to make it more useful to them. And this we say without respect to persons. Should our own children find their religious wants better met in the service of the Episcopal Church than in the Plymouth Congregational church, we should take them by the hand and lead them to its altars, and commit them to God's grace, through the ministration of the Episcopal communion, with unhesitating conviction that if they did not profit there, it would be their own fault!

Whether the Episcopal Church is one that builds up men in holiness is not an open question. There are too many saints rejoicing in heaven, and too many of the noblest Christians yet laboring on earth, who have derived their religious life through the teachings and offices of that Church, to leave any impartial mind in any doubt. We have not a word of controversy with Christian men who accept the service of that Church as the best means of enriching their faith.

Nor are we unmindful of the debt of gratitude which we, and the whole Christian world, owe to the scholars, the teachers, the divines, and the bishops of that Church. Whatever historic faults may be raked up against it, we firmly believe that few bodies of Christian men, in so long a succession, can look back upon so many noble Christian teachers, or so much fruit of Christian living! And no man can excite in us any unpleasant feeling by a just eulogy of the Episcopal Christian brotherhood. Their merited praise brings unalloyed pleasure to us; and when, in prayer, we ask God's blessing on his Church on earth, we mean that Church as much as our own. We mean every brotherhood of Christian men who are, according to their best light, worshiping God and loving men.

2. But, now, will our Christian brethren of *The Churchman* accord to us, as Christians in Congregational church-fellowship, the same charity and liberty which we accord to them? We claim that for ourselves and for the most of those who consort with us, our method of Christian worship is more useful, more edifying, and therefore better. Not better for every body, but better for us. While we say frankly and heartily to child, friend, or parishioner—"If Christ is revealed to you better by the worship and service of the Episcopal Church, do not hesitate or fail to accept it"—will *The Churchman* say the same to its friends, in respect to the Christian service and worship of the Congregational brotherhood?

We take this broad ground, that every man is at liberty to employ whatever form of religious worship is best adapted to develop and maintain in him the true Christian life. And we hold that each man must determine this for himself; and that when it has been determined, every Christian is bound conscientiously to respect another's conscience! Let every man be fully convinced in his own mind.

3. As to the altar, we agree with *The Churchman* that it *would* be entirely orthodox to have an "altar" in the new church. To those who wish them, and who can make them serviceable, there is no reason in our day why they should be denied. So might the ark of the covenant, and tables of show-bread, and the high priest's breastplate, and many other things of a symbolic use, be employed. But is it a *duty* to have an altar? Can we not offer service, without these symbols, acceptably to God? If an education makes them a hindrance and not a help, are we to have them intruded upon us as necessary parts of worship?

We believe in Christ as a sacrifice, once offered up for all and for ever. We need no visible altar upon which to lay our invisible sacrifice. Faith is to us better than sight by means of symbols.

As to "surpliced boys"—we have them already. The whole congregation is a choir, and our boys bright and happy unite and respond with their elders. So, the surplice which they wear is just that thing which their dear mothers threw over them when they left home. And angels' hands could do no more than mothers' hands do for darling children!

And now, in respect to this whole matter, we accord to our Episcopal brethren everything that they can ask, except the right of making their liberty our law. When we are satisfied that their service and method are better adapted to us than our own, and more certain to promote piety, we shall unhesitatingly adopt it; but so long as we believe, under the circumstances, that our method of worship is better for us than any other, which shall we follow—the judgment of other men in our behalf, or our own judgment? *

FROM OUR ENGLISH CORRESPONDENT.

The Empire (French) is Peace and Piety.

ENGLAND, Feb 11, 1859.

THE Queen's Speech was delivered on Thursday; on Friday a semi-official pamphlet, on Italy, appeared in Paris; on Monday the Emperor opened the Legislative session. On the Continent the Queen's speech has generally been accepted as a solid contribution to the cause of peace: the press of Paris generally at least affects to receive it with respect, in this sense. The French pamphlet on Italy has had a prodigious sale in Paris. It is written by the Emperor's literary Swiss-in chief, M Guerrounière, of evil antecedents, but is avowedly "inspired" by the Emperor, and received its final touches from the imperial pen. In one aspect it is a very able plea for the adhesion of Europe to the cause of Italy, as championed by the Emperor, arguing that England is bound, by moral and political obligations, to assist in solving the Italian question. With respect to Rome, three urgent necessities are thus set forth:

"Finally. A third difficulty, and this not the least serious, is created for the Pope by the absolute impossibility he is in of forming, in actual circumstances, an Italian army. All the attempts made with this object have failed.

"Thus, in a word, in what concerns Rome there are three considerable difficulties, which correspond to three urgent necessities, viz:

"1. To reconcile the *regime* of the Church with a legal, political, and regular *regime* in the Roman States.

"2. To render the Pope independent of questions of nationality, of war, of armaments, of internal and external defense.

"3. To constitute a native army, and to substitute for our occupation the protection of an efficacious and serious Italian force.

"This is a three-fold necessity, which, under pain of certain and perhaps approaching disturbance, must be satisfied, in the interest of Italy, of religion, and of all the Catholic states."

In solving these difficulties the imperial pamphleteer would create another, of prodigious and portentous magnitude. The Pope, as a reigning sovereign, would be practically deposed; but, as pontiff, he would be raised to the highest place in the "spiritual" temple, as even Lord God the Pope.

With respect to the Italian question generally, the writer would subordinate the obligations of treaties, in the letter, to their proposed end; which is now frustrated, and the peace and order of Europe, which they were devised to conserve, is endangered. Not war, at least in the first instance, is to be resorted to; but "we must appeal to public opinion." And everybody is to be convinced, and to pronounce judgment; and to elect the French Emperor champion of Italy! All the while "Germany has nothing to fear from us on the Rhine"; and (afterwards!) expelled Austria and France are to be the best of friends. Finally, diplomacy is invoked. That is to say, the powers, if possible, are to be induced to accept and discuss the Italian question, as thus raised, by the Emperor of the French.

You will have the speech *in extenso*, and see how devoutly eloquent, how comprehensively benevolent, is the imperial orator. Saul verily is among the prophets. He has, one might think, been expending midnight oil on the works of George Fox. He must have been convinced by Robert Barclay. He, surely, has ordered Jonathan Dymond, on Morality, to be done into French. He is, in a word, a Friend. He is emphatically *the* Peace Society in his own person. He stands forth in a grand and noble and touching simplicity, and appeals to the world as in the presence of "God and conscience," and eyeing Posterity with serious regard and calm self-assurance—exclaiming to a skeptical and distrusting fear: "Away with these false alarms, these unjust suspicions, these interested apprehensions! Peace, I hope, will not be disturbed."

Thus, white-robed and sublime, stands our imperial and authoritative Peace-Apostle!

How unjust to be suspicious! What an abuse of eye-sight, to see the blood-stained garments under that white robe! of memory, to think of the thrice-perjured president of one republic, and the fratricidal destroyer of another.

This was on Monday. On Sunday, and on previous Sundays, the ports and arsenals of France were astir, the air resounding "with noise of hammers closing armor up." Villainous saltpeter was moving from England toward France and Italy; and the dread prophecy, that thrice hardened military hordes would some day be precipitated from Algeria upon Europe, is having its part fulfillment;—for there is a Division ordered from Africa to Lyons, there to be encamped. All the white sixty transports are being rapidly prepared at Toulon, and five Divisions organized to march there for embarkation.

These facts are, of course, harmonious comments on the Imperial Epistle of Peace.

It is a little curious to observe, that the Parisian Press is doubtful and hesitating, in the interpretation of the speech, or is altogether silent,—so obvious, or so uncertain, is its meaning. On the following day the Count de Mornay, the half brother of the Emperor, and the reputed great gambler, or swindler, of the Bourse, followed, on the same side, in a speech to the Corps Legislatif. As president he assured the illustrious body "how real and efficacious is the influence which the constitution assigns to them"! He then emulated the pious utterances of his exalted relative. It may, perhaps, become a religious paper to present a specimen, as in some sort a model for clerical orators in Old-School General Assemblies, down South:

"Let us, who are the delegates of the country, repose in the Emperor that unlimited confidence which ten years of wise government, moderation, devotion to the interests of France, and religious care for her honor, have implanted in our minds. Be confident when the Emperor says to you, 'Resume with calm your habitual labors. I hope that peace will not be troubled. I shall remain immovable in the path of right, justice, and national honor,' and when repeating those famous words, 'L'Empire c'est la paix,' he adds that peace can only be disturbed for the defense of great national interests. How many other considerations are there also which ought to dispel our anxiety? Religion, philosophy, civilization, credit, manufactures, have made peace the first necessity of modern times; the blood of people can no longer be lightly shed—war is the last resort of injured right or wounded honor. Almost all difficulties are now solved by diplomacy or pacific arbitration."

On the whole the general belief inclines to the opinion that the chances of war have been somewhat diminished, chiefly by the attitude of the British Government; and very hopeful people incline to believe, that, in the presence of these manifestations, the Austrian Government will make some concessions; and will *now* seriously discuss the question of her illegal military occupation of certain points in Italy. Sardinia incurs more debt. A heavy price for constitutional freedom, even if for it; a ruinous charge, if to prepare for a war doubtful beyond the ordinary dubieties.

As to English home affairs, the Government must have a modicum of credit, for not attempting to use the cry of possible war, as a means of indefinitely putting off the Reform question. A number of useful measures have been announced or introduced; these, if not altogether intended to do so, will aid in deferring the question; but a positive declaration of *The Times*, that the introduction of the Reform measure was to be deferred till "after Easter," has been falsified. Mr. Miall, of *The Nonconformist*, missed of his election at Banbury yesterday. There were two Liberal candidates, and a Conservative, for the one seat. The other Liberal candidate was elected by a majority of one. He is a local manufacturer, much respected generally, and enjoys the hearty goodwill of his work-people. But he is an ordinary person, and the more intelligent and patriotic Liberals sent a requisition to Mr. Miall, believing that his election would have been an honor to the place, and a great service to the country, at this conjuncture. Mr. Miall polled fifty-nine votes less than the winning candidate, some of his supporters at last voting for the second Liberal, in order to keep out the Conservative.

An interesting letter from Mr Cobden to the Secretary of the Ballot Society, has been published to-day. He administers a calm and effective rebuke to the assailants of Mr. Bright; and also mentions his purpose of visiting the United States. His personal and domestic trials and bereavements have been many and severe. W.

THE CLOSING SCENES OF CONGRESS.

DEAR INDEPENDENT: The Thirty-Fifth Congress died with violent struggles at 12 M. on Friday, the 4th inst., by constitutional limitation. Its career ended by a continuous session of twenty-five hours, with a slight recess for tea and breakfast. All the important measures—chiefly appropriation bills to carry on the Government in 1859 and 1860—were left to this last long sitting, and there are not ten members of either Senate or House who can tell what they did or did not do. It is a shameful and wicked libel upon legislation, which has been creeping in upon us for years, and is practiced because it affords partisan and corrupt schemers an opportunity to carry their points, and pluck the Treasury goose of its golden feathers, which they would fail to do should their designs be open for a fair investigation and a Yea and Nay vote. Appropriation bills have become huge, heterogeneous, omnibus loses, so that the affix of "*and for other purposes*" to their titles has become a chronic disease. Let me illustrate. A bill passed the House, appropriating money for the postal service of the country, chiefly the ocean mails, and was sent to the Senate—that body loaded it down with all sorts of amendments, literally a "cost of many colors," and returned it for the action of the former body. The House strangled it, and threw the corpse into the legislative Potter's field. The Senate, hearing of the action of that body, and having before them a House bill granting money to carry out a treaty with the Dacotah and Tonawanda Indians, altered the title of that bill by adding the usual phrase "and for other purposes," and then affixed all the prominent features of the Postal Service bill under the respective headings of the phrase "and be it further enacted." So that if you wish to consult the Postal Service bill in the State department, you must hunt up the scrip which appropriates money to fulfill treaty stipulations with the Dacotah and Tonawanda Indians. The House, of course, by a majority acquiesced and passed the bill.

The great fight of this continuous session was upon the Miscellaneous Appropriation bill, and it was what its title imports. It backed a cart into the Treasury vaults, with officials and outriders enough in it to fill it and swamp that receptacle of bullion. Its discussion in the Committee of the Whole House had been beneficial, and when it was sent up to the Senate it was a prudent and respectable bill. That body, however, affixed *forty-eight* amendments, prominent among which was a clause providing for the reissue of the twenty millions of Treasury notes; or, in plain English, an additional debt of that amount. If the swindling bill had to pass, perhaps it was as well that the funds should be provided for in the same act. I cannot begin to enumerate the number of leeches fastened upon it by the Senate. Florida Indian wars—the Oregon war budget, a synopsis of which I have given you in a former letter—a fresh slice to Gales & Seaton, and their silent partner Wendell, who shares profits with them after paying lobby expenses in and out of the Congressional door—said slice approximating nearly a million of dollars for publishing an utterly useless work called "State papers," etc. etc. At or near midnight, this huge budget was sent down to the House for its concurrence. Of course it went to the Speaker's table, and required a two-thirds vote of the House to take it up out of order, and it never could have been reached in order under the rules, so Mr. Phelps moved a suspension of the rules for its immediate consideration. The Yeas and Nays being ordered, the motion was overwhelmingly defeated, all the Pennsylvania Democrats (Tariff men) voting No. The bill fell dead; and the House proceeded to other business. The pure Opposition at that time held the power of the Government in their own hands. It required no aid from a single Democrat, for *two-thirds* could not be obtained without their help. They could then have dictated a modification of the Tariff, which would have been satisfactory to the North, and which would have provided means to carry on the Government—but the truth must be told, they did not desire it. The leaders of the Opposition are politicians, and barter and trade in the commodity of political expediency. They were willing that the opprobrium of adding to the National debt, and refusing a judicious tariff which would revive the prostrate energies of the country, should rest upon this weak and dying Administration, if they could record their votes against it, and thus make capital for 1860. I blush while I write it, but truth and justice require that its history should be written impartially. A council of the Opposition leaders was held, the matter in its political bearing was discussed, and then the wire-working and log-rolling commenced. Phelps was notified that the Republicans would help him to "suspend the rules" providing the *Yeas* and *Nays* were not called, and no public record made. At a proper moment he rose and asked unanimous consent to take up the huge corrupt Miscellaneous bill, containing the twenty million Treasury notes. A member of the Opposition not in the *silent* scheme objected. Phelps moved to suspend the rules; the member called for the Yeas and Nays—twenty four only arose to order them; "not a sufficient number," said the Speaker. Then tellers upon the Yeas and Nays were called for and ordered; only twenty-four of the Opposition passed through; all the rest of both parties sitting in their seats and silently acquiescing in the Administration victory. Not enough. Tellers were then ordered upon the question of suspending the rules, and then Democrats and Opposition passed between the tellers in harmony by a mutual understanding that when the bill came up the latter should vote against it, and put their votes upon record—the Washburns, Stantons, Grows, Binghams, and almost all the prominent leaders of the Opposition leading the way. The rules were suspended, and from that moment the battle was lost. The subsequent skirmishing and opposition to the twenty million loan were all for bunkum, and the merest legislative bosh. One prominent member, who voted to suspend the rules and thus give away the Opposition strength, was very officious in speech and vote against the bill, but it was for the official *Globe* record, and for effect in the country. Out upon such political hypocrisy and legislative legerdemain! It is enough to make the soul of a man half honest sick within him.

Some of their designs, however, did not carry. The Gales & Seaton swindle did not succeed, for the Yeas and Nays were called for, and from thirty to fifty of the *working* minority began to chafe under the "sell" which had been practiced upon them, and concluded to stand upon their rights and prevent its passage by side motions under the rules, and let the whole bill die at 12 o'clock M. by dissolution of Congress. The horse was gone, however, ere they had waked up to the condition of the stable-door. The combined majority, understanding the state of feeling, took counsel of their fears, and these lobby swindles were speedily kicked out of the bill; and thus amended, it was returned to the Senate. As it contained their darling "Treasury note" project, and understanding the state of feeling in the House upon their other amendments, they nicely concurred with the House, passed the bill, and sent it up to the room of the President, who sat with pen in hand on the anxious seat awaiting its arrival for signature. That defeat was so needless, and from such motives, that I can hardly trust my pen to utter the hot thoughts that even now stir me up upon a careful reflection of the whole scene. The political papers of the day slide over that turning point with the single paragraph "that the rules were suspended upon motion of Mr. Phelps," giving their readers no intimation of the true state of the case, or that this Gibraltar of the Opposition was lost by the concurrence and *votes* of the Opposition themselves. Let it pass.

The House passed a Post Office Appropriation bill in the usual form, and sent it to the Senate. That body pursued the usual course, and loaded it with amendments of all sorts—prominent among them was the abolition of the franking privilege, and also the increase of postage upon letters from three to five cents, with corresponding increase upon double and treble letters, and upon newspapers and magazines. The latter did not live a minute in the House, when voted upon in another bill. The former escaped by a major vote of two or three only—the Opposition voting *against* it with few exceptions. And yet there is no greater nuisance or tax upon the people of this country than the franking privilege and abuse. It will yet have to fall before the clamors of the people, and something approximating to the English system be introduced into this country. Let us hope that the reform will be speedily completed.

Mr. Grow of Penn. made a point of constitutional privilege upon the first noticed amendment for increasing the rates of postage—viz that it was a revenue bill, and that such *must* originate in the House of Representatives by express provision of the constitution. The point was made by resolution, as such could not be left to the Speaker, but must be decided by the House. That body passed the resolution triumphantly, the Southern Democracy voting against it. When it was read in the Senate, that body, which has been for years arrogating power to itself, went into hysterics, and sent back a saucy resolution in reply, the House laying it upon the table overwhelmingly.

The Administration were in trouble. "Old Buck" expostulated and entreated. The Senate cooled down and appointed a committee of conference. When the notification reached the House officially, that body refused to allow the bill to be touched or submitted to any conference committee whatever, for it was a clear breach of their privileges, but consented and did appoint a committee of conference upon *the letter* of the Senate. The committee met, disagreed, and finally consented, as a *dernier resort*, to report a new bill entirely, namely, the identical provisions which first passed the House and were sent to the Senate. When the House committee reported, their report was accepted, and the bill was put through all its stages in five minutes by unanimous consent, and was sent up. When it appeared in the Senate, the dogs of war broke loose, and the strife commenced. The Southern Hotspurs, led by Toombs, could not be held in check. The President was as powerless in influence as a child, and learned then and there the strength of his masters. They repudiated the report of their committee, and objected to the second reading of the bill, which killed it of course; and thus the Post-Office department is without a dollar of appropriation for the coming fiscal year. The Senate terminated its official existence angry, growling, and exceedingly unhappy in disposition and feeling. The House did better. Although the worm of the still was unchained and free in the Post-Office room, and in several other places within the building, yet very few comparatively were drunk during that long session. Some, however, reached the silly stage of drunkenness, and called out the laughter of others who were excited with the liquid poison. On the whole, it was a most decided improvement over the last Congress. I record it with thankfulness. The usual vote of thanks for the "*impartiality*" of the Speaker's course met with the obstruction of the Yeas and Nays. The Southern complexion of all the important standing committees was daily pressing upon the attention of the Opposition; and the never-to-be-forgotten breach of all parliamentary rule and courtesy in packing a committee against a resolution of inquiry into the Kansas villainy, whereby the will of the House had been defeated, was too much to be overlooked, or a sanction of "impartiality" placed upon record. *Thirty-five* voted No, two of them being Southerners, who could not, of course, be influenced by those considerations. Nineteen of the Opposition, only, voted for the resolution; the rest, with the exception of the thirty-three who came square up to the record, sat quietly in their seats, and by refusing to answer dodged the vote. It is due to some of them, however, to state that they had an illustrious example in the case of Speaker Orr, who dodged the vote of thanks for his immediate predecessor, Mr. Banks.

There is much more to write,—in fact I should want your entire first page to give even a synopsis of the last week's doings and omissions—but my space is more than full. I turn away from this noisy and conflicting scene with emotions of the highest personal pleasure. I have endeavored, honestly, without fear or favor to party or individuals, to give your readers a true view of Congressional doings for the past three years. Fallible like all others, I may have done injustice in some cases, but not willfully. I part with your readers as their Washington Correspondent with feelings of regret mingled with my gladness of heart over my own release. Our written acquaintance has been pleasant to me, and to such as have discovered my *nom de plume*, and have sent me personal letters, both flattering and encouraging, I take this public method of thanking them, one and all, with a sincere heart. For the kind editors, proprietors, and readers with whom I have been thus associated, I offer the hearty prayer of "God bless you all"

Adieu, PUTNAM.

Washington, D C, March 5, 1859.

"Chloe."—Our readers will be pleased to learn that the interesting narrative which has appeared in our columns, is about to be issued in a volume from the press of the American Sunday-School Union, and will soon be published. The account is somewhat expanded by the author.

Rev. S E. Bishop sailed in the Illinois, March 7th, to return to his station as Seamen's chaplain at Lahaina, Sandwich Islands.

A GREAT SLAVE-SALE AT SAVANNAH.

Chattels at Public Auction.

"**442** NEGROES!" What a splendid lot, and all marked in one catalogue, and set up for one sale! Enough to stock a first-class plantation, or make an entire regiment for Geffrard! What an imposing chain-gang they would form! Yoke them two by two, and they would make two hundred and twenty-one pairs; which, allowing the pairs to walk only seven feet apart, would make a line one-third of a mile long! What a procession to parade Broadway or Pennsylvania avenue! What a somber train, what a solemn tramp of feet! A great company of men, women, and children going to a St. Bartholomew's Fair—not with money in their pockets to buy, not with wares on their backs to sell—but with flesh on their bones, muscles in their arms, and hearts in their bosoms, *to be sold!*

This might seem a fancy picture, did we not have the facts to show its reality. We have received, direct from a place called Savannah, in a state known by the name of Georgia—both said to be in a free country, and put down in the latest maps of the United States!—a printed and authentic pamphlet of sixteen octavo pages, entitled—

"*A List of* **442** *Negroes, to be offered at Public Sale, at the Race course near this city, on the 2d of March, and on succeeding days till sold.*"

This pamphlet is issued by Mr. J. Bryan, a broker in the article called negroes; a gentleman who may always be found during business hours at his well-known stand in Johnson square, of the said city.

The sale was to have begun on Wednesday of last week—and there was to be "no postponement on account of weather!" All our friends who wished to buy, no doubt, hastened down before the market closed. As for the rest of us, who had no money to spend in that way and were not there in person, but who have nevertheless a general interest in the success of business, we still may with but little difficulty, although a few days after the fair, imagine ourselves on the spot, on the morning of the sale, Wednesday, at eleven o'clock, at the sign of the red flag

Here are the purchasers—a noisy, bustling throng, waiting to be called to order by the stroke of the mallet! Here is the auctioneer, leaning against the side of his box, finishing a good cigar before the time begins! Here is the clerk, getting ready his pen and ink! But where are the articles themselves—the wares, the chattels, the creatures—or whatever may be their name on the invoice? Here they are, sitting in the shambles, waiting their turn! Whose turn will be first? Which lot will be likely to lead off best? Somebody calls for the children! "Well, pass along the children—one by one—not too fast;—for we want you to take your time, gentlemen, and examine them to your satisfaction." What's that little fellow's name? Turn to the catalogue: "Harry, boy-child, two years old." What, so young? "Oh, yes, and here they come still younger!" Here's "Bina, one year"—"Sarah, one year"—"Noble, one year"—"Auber, one year"—"Quash, one year";—and a dozen more of the same kind, making a fine lot of yearlings!

These are small articles, at a low price; but with careful handling, and no accidents, they will gradually rise on one's hand. When there is a good market for fruit, it is oftentimes profitable to buy it in the bud!

But, look! is that bit of a brat a year old? No, that's "Hannah," only "three months"; and there too is "Dempsey," and "Violet," and "Patty," and "Grace"—all "three months." (What a chance for the governors of the Alms-House!) Then, there is "Eliza," a little plumper and rounder-eyed; she's "six months." Here too is "Chloe," also of the same age. And what's that? Just look a moment at that little bundle tied up in a red cloth;—it is marked "Infant, born February 14, 1859." And there's another, without any rag—with nothing around it but two black arms folding it to a black bosom, where it may not be folded long!—that child is two days younger, and labeled, "Infant, born February 16, 1859."

But don't stop here! Nobody cares much for the little children! Everybody is looking out for bone and muscle! The cotton-crop will be heavy this year, and there must be hands to pick it. The sugar-cane promises well, and there must be men to work it. The rice yield will be up to the average, and there must be women to gather it. Come up here, you field-hands! take off your shirts, double up your arms, and show the gentlemen your muscle! Here they are, all according to the catalogue:—"George, age twenty-seven, prime, cotton-planter." If George is sound in hip and thigh, well-formed, active, without scars, and with all his teeth, he will most likely bring twelve hundred dollars—for at the latest trade-sales, the prices for negroes were high. Next is "Sue, twenty-six, prime, rice." Then here comes "Edi, forty-five, full cotton-hand"—"Jean, thirty-four, rice, prime woman"—"Eve, thirty-seven, rice hand, one eye"—"Phillis, twenty-three, cotton, prime woman"—"Renter, twenty-nine, rice, left-hand crippled"—"Anson, forty-nine, rice, ruptured, one eye"—"Will, seventeen, cotton, prime young man"—"Hagar, forty, rice-hand, varicose"—"Katy, sixteen, cotton, prime young woman";—and about one hundred others, equal numbers of men and women, chiefly prime, for rice and cotton!

But perhaps you are looking for a mechanic? Here, then, is "Joe, forty-nine, prime carpenter, slightly lame"—"Israel, forty-two, fair cooper"—"John, thirty-seven, prime cooper"—"Jeffrey, forty-six, sawyer in steam-mill"—"Andrew, forty-five, blacksmith";—and twenty others who can drive a jack-plane, handle a hammer, make a barrel, shoe a horse, or do whatever a white mechanic usually cannot think of doing without pay.

Or would you like a driver, an overseer, a fellow who knows how to keep your men hard at work, and will occasionally wear out a whip in doing it? Then just look at "Bram, forty-seven, prime cotton-driver, high character." Or if you don't like the "high character," here's "Moses, rice-driver," on whom the catalogue bestows no doubtful compliments. Or here is "Young Scmerset," who has "lost one hand," but can crack a lash well enough with the other.

If you really do not care to buy, and only want to look on, it will do no harm to show you the cripples, the infirm, and the aged. That young woman, with her head down, is "Lena, twenty years old, lump on her neck." How?—by a cut of a lash! Hush! that man at your elbow was her last owner! Here is "George, fifteen, lame in the hip"—but able to do full work because he is young! That woman, who is looking the other way, is "Eve, thirty-two, lost one eye." Next is "Pompey, thirty-one, lame in one foot." Here is "Three-fingered Tony, stable-boy." Here is "Dennis, nineteen," a cotton-hand who "has fits." Here is "Nell, twenty years," put down as "simple." Poor child, she is an idiot! Why are they going to sell *her*! What is *she* worth, or what can *she* do? Oh, she can't do anything in house or field, yet she can *breed!* But where are the old people? There they are, in that lot marked "aged";—"Commodore Bob"—"Kate"—"Renter"—"Bram"—and "Dummy John"; not very many, for good working hands usually die before they get old!

Well, do you begin to feel any more like buying? Would you like to go further, or have you seen enough? Are you pleased with the business activity of the place, or do you doubt if the trade is altogether profitable, or if profitable, altogether respectable, or if respectable, altogether honest? Yet if you begin to have any scruples, you had better come away! Above all, if you begin to ask any questions, you had better take to the "Race-Course," and *run* away!

But what is this auction to these negroes? What is the effect of these bids, bargains, and sales on the men, women, and children? It cannot be of much consequence to those who are marked "Aged," for they have not much longer to bear their load;—true, "Dummy John" may perhaps find it a little hard, with his old limbs, to march in line all the way down to Alabama, but he knows that he will by-and-by find a rest from all his weariness; and as for "Commodore Bob," though he may for a while have stormy weather and rough seas, yet he knows that his voyage will soon be over, and that he will at last drop anchor. It is of still less consequence to those marked "Infants," for they do not know one thing from another; and even if they did, it is quite likely that among the things revealed to them as "babes and sucklings," is a tender and happy sense of the privilege of being born a slave! It is of no consequence to the greater number marked "three months," "six months," "one year," "two years"; for these are all too young to appreciate kindness, or to understand cruelty; and we all, like the babes of the Alms-House, naughty and ungrateful brats! It is of but little consequence to the crippled and the infirm;—for although these, like other human beings, may find some trials in parting from old friends and familiar scenes, yet the compensating benefits resulting from a healthful change of air, are by no means inconsiderable! It must be of small consequence to "Three fingered Tony"; for he may as well use his three fingers to curry one horse as another, or to sweep out one stable as another. It is certainly of no consequence to poor "Nell," the idiot, who hardly knows whether she is bought or sold

Our Correspondence.

STRUCTURE AND ORNAMENT.

We are accustomed to talk loosely of the Fine Arts, but our adjective "fine" means nothing distinctive. Let us rather say the Expressive Arts—to distinguish them from the useful. Their end is not beauty rather than truth or than use, for spiritual expansion is itself a use higher than any convenience. The end of art we may say is expression. A picture or statue, like a poem or discourse, must have significance, must assert the liking and choice of the artist. Its beauty some revelation of universal beauty, half disclosed yet in Nature, striving to get freedom and shine out in every human form, as it already shines in the landscape. Its best merit is clearness. A wise thought, a grand conception or feeling, is beautiful in itself. It gives beauty, and admits of nothing like ornament. What can the orator or poet add to it fairer than itself? It is his best. Only give it opportunity to show itself, give it figures of speech or painted figures in clear eyes to look through, set the thought in perfect open light, and the work is complete.

Ornament can only be applied to objects which have a low use; to tools and instruments, made primarily for some practical purpose, as our dresses and houses at made first for shelter, though they also address the mind.

Their first beauty is the appearance of service. They should seem thoroughly capable of doing their work. Then their esthetic value is proportioned to the nobleness of the work for which they are adapted. The prime beauty of vegetable and animal forms is that of structure and adaptation. Fitness for its use and rejection of all superfluity give the greatest energy of expression to every instrument, and the greatest satisfaction to a vigorous mind. Nature never adds a fringe, a button, or a tassel, a cornice or molding, freeze or buttress, to any work of hers, unless it is essential to the stability or vitality of that work. Therefore, in all the range of her pictorial variety, we never encounter an unmeaning line. There is no mark on any animate or inanimate creature which does not carry the mind to its life and structure, its growth, power, and function. The expression of working force, of efficiency, is ninety-nine parts out of a hundred in the impression made by every object. If you add any form, and it does not interfere with that expression, it will still certainly be swallowed up and overpowered by it, so as to become of little or no account.

For example. The beauty of a verandah in architecture is its airy coolness of aspect, its manifest combination of shelter with freedom, its deep shadow, and the leaning of its friendly roof over our heads with that light support which gives the open landscape and the breeze.

To make it perfect in effect you must emphasize this grateful shade, must make its luxury and sentiment conspicuous, make it as much as may be in feeling like those openings in the forest, which are natural verandahs. Your columns and roof, your steps and balustrades, must help, not break that impression. The verandah is not there for their sake, and if they set up for themselves the entire effect is torn in pieces. You get a pretty column perhaps, a pretty part at the expense of the whole.

Every member in architecture has moral and social values, best expressed when it is completest in itself. The roof should project to offer its generous protection; the bay window should be a visible compromise between indoors and out of doors, between the liberty of the open air and the snugness of home. So the well with its fixtures, the porch and the wood shed, may be made to do their work so thoroughly that they will shine like a good face with domestic friendliness. Especially the barn may appear by its forms to brood with shelter and comfort over all it covers as motherly as a setting hen, warming the imagination and gladdening the heart, or it may be a stingy, high-shouldered, buttoned up, and miserly old box, with its hands in its pockets, without soul enough to keep itself warm, and with no kindness to spare for man or beast; and all this difference depends on the manner in which it performs or refuses the cheerful duty.

So every part of the homestead will beam with generosity or shiver with niggardliness, according to the love or neglect of its use in the builder. If he delights in daylight, he will plan good windows. If he loves the fireside, he will contrive a noble fireplace and hearth, and will by no means face his chimney with a cold, white, carved marble mantel, and bring up his heat through a black hole in the floor. Hospitality gives welcome in an ample door, and the entire house, like a man, has its aspect of modesty or pretension, liberality or meanness, depending not on any ornaments that can be carved or painted or stuck upon it, but on the sufficiency of every part to answer the noble human uses for which a house is built.

In the World's Fair we saw pistols set with silver and gold, with pearl and jewels, but they were ugly beside the fitness of an honest piece of well-wrought steel, with serviceable plain handle and simple mountings. What a splendid invention is that of fire-arms! What forces go to make up the action of a gun, and to express themselves in its shape! What control and direction of power in the strong, straight barrel, what delicacy of adjustment in the nervous trigger, what efficiency in the leaping lock; and all these are best shown in the simplest weapon if it be only neat and divested of clumsy superfluity. To that you can add no idea, and wood that embodies an idea is better than unmeaning silver and pearl. These may stick to the gun, but give it no value as a piece of thought. Nay, they draw the mind from its real value as a specimen of design, and make it a bauble for the eye alone.

Nature, as we said, continually varies her lines and surfaces by texture. That is the origin of all our fluting and beading, of the egg and tongue ornament of the Greeks, and of every degree of bas-relief. We grain our doors, not so much to imitate oak as to remove the monotony of a dead level of paint. Variety in unity is a perpetual pleasure to the eye, and it easily becomes the prime object of thought, and eats away the native noblenes of structure.

Here is an antique arm-chair made of turned sticks cut into beads, that is, cut almost off again and again throughout their whole extent, till every timber looks like a string of berries on a straw. So many a ceiling is loaded with bosses and cornucopiæ, with festoons of flowers and wheelbarrow loads of fruit, till it seems ready to come down bodily upon our heads.

Ornament, like fire, is a good servant but bad master. It may relieve monotony but must never weaken a line or plane of power, for every line or surface is valuable just so far as it is a product and indication of power; and the shape of a chair, like that of a face, is beautiful or ugly as it reveals more or less well-ordered energy, more or less of its own kind of life.

The highest merit of ornament is suggestion. Let it show some form related to the use of the object adorned. On the piano we carve musical scrolls and instruments. The knob on the cover of a butter-boat may be a silver cow. On the gun lock we cut a hunting dog. So the Indian trims his tomahawk with scalp-locks to increase its look of ferocity. We may even venture on some disturbance of form if we can make full amends by this appeal to imagination. Thus the bas-relief of the Greeks, from being a mere appendage to the wall, became an object of direct regard, and the wall retreated to form a shaded background for the living picture; yet this only in the pediment, where the wall is of little importance and may be entirely omitted. With the noble-minded Greeks structure was always the first consideration. So in the early and true Gothic architecture a love of perfect support and adaptation of strength and lightness, is as obvious and supreme as in the building of an oak or elm. When the mind of Europe degenerated, her architects began to fasten upon shape alone without reference to force, and to be diverted from substance to appendages. Columns were bent, twisted, and tortured, or carved in tumbling masses of vegetation; the arch was flattened into broken backed Elizabethan imbecility; the bone and muscle of every building was overlaid with masks and grotesque figures of men and animals; the colonnade was plastered upon the wall, not built into it, and every architectural member lost its meaning and virility.

The wealth of an artist or an artisan may be measured by his devotion to essential rather than adventitious forms, by the directness and simplicity with which he honors the beautiful uses of every object. For to the ideal habit every instrument has its ideal aspect as a servant of man, and associated with his high designs. The roof means home, the hearth society, the chair is rest, the sword is action, the plow is labor. Everything is a thought, is a word, most eloquent when most distinctly spoken. B. B.

WHAT HAVE PASTORS AND CHURCHES TO DO FOR MISSIONS?

No more beautiful relation exists in the Christian economy on earth than that which unites Church and Pastor. In its purity it is productive of mutual joy and edification, and suggestive of the highest and most holy relation possible—the living union of the Christian with his Redeemer. It is formed on the basis of devout love to Christ and a hearty co-working with him and with one another in the upbuilding of his kingdom. The ulterior purpose of the relation is not to improve one another's graces, but to increase godliness among mankind. That is a false view which makes a church merely "a stationary witness for God"; it has a far higher prerogative. A pastor cannot consistently with his calling regard the company of Christians to which he ministers as the terminus of all his labors—it lies further off. Just as a telegraph operator, though fixing his attention intently on his own instrument, designs to produce an effect at a point quite remote.

Since, then, it is the object of the relation of church and pastor to aid in evangelizing the world, it is of importance to understand what special duties devolve upon them. Of course we cannot enter upon very minute particulars; these must flow out of the more general specifications, as each Christian shall ask for himself, "Lord, what wilt thou have me to do?"

In the first place, it is plain little can be done without intelligent and definite ideas respecting the work. This principle holds true in all our secular pursuits, and is none the less so in matters of religion. Vivid views of personal unworthiness are needed to induce repentance; distinct apprehensions of Christ must precede love to him: so clear conceptions of the missionary work in its various forms are indispensable to efficient labors in it. The *motive* to the work must be fully understood; it is the conjoined command and promise of Christ, on the one hand, and the worth of souls on the other. All other motives are founded on capricious impulses—this only on an undying principle. This truth should be taught from the pulpit, reiterated in the prayer meeting, and be the subject of private conversation.

The Church should acknowledge it, and consider everything as subsidiary to it.

A confused understanding of just the work to be done, as well as a failure to apprehend the true motive, is another reason why the cause of missions has so little hold upon the churches.

One consequence is that foreign missions have been viewed as the offspring of Christian philanthropy, rather than a *bona fide* portion of the work of redeeming a world, equally imperative in its claims with any other portion.

It has also been too often forgotten that the kingdom of God cometh not with observation. Grand results have been thought of, and large organizations have been looked to as the only agencies that could be employed in the enterprise.

It belongs to the minister to furnish his people the means for a right understanding.

He should show them that the work of the foreign missionary rests on the same basis as his own; that it depends on the same instrumentality; and that the process of conversion is the same process in Africa or in China as in America.

The methods of Christian effort to evangelize the world should be explained, and their reciprocal relations traced. The minds of the church members should be kept informed, and their hearts alive, in respect to the condition of the masses of unconverted men.

By faithful pictures of the daily life of missionaries in the foreign and home field, it may be seen how much there is in common between them and all other ministers of Christ's Gospel. The impression should be made that the missionary's life is one of privilege as well as of hardship and peril.

History and biography offer rich treasures to the earnest pastor seeking materials with which to illustrate the subject of missions.

Church-members can and ought to do much for themselves in gathering information, and the results of their painstaking should be the topic of social and private remark and of personal reflection.

If the members of churches were in hearty sympathy with their pastor in his work, intently engaged in co-operating with him, instead of maintaining a merely passive relation to him, we should not have to urge the claims of distant fields so strenuously; there would be a spontaneous response to the appeals which come from them.

When it is felt by individual Christians that every effort to convert a soul for Christ's sake is so much done to the conversion of the world, and that the fruit is sure, though long in maturing, a true missionary spirit will prevail in our churches.

In the second place, to accomplish the great end of a church's existence, it should have a definite purpose to this end.

It is an excellent suggestion that comes from a veteran missionary in India, that every church should have an article in its confession of faith to the effect that every Christian is bound to consecrate himself and property to spread the Gospel. The same truth should form a part of the church covenant, and thus be acknowledged an essential element of Christian life. Why should not equal prominense be given it with every other principle of our holy religion?

To carry out this solemn declaration of the covenant vows of the church, it should have an intelligent, systematic organization.

If the members were divided into committees, and to each assigned some department of Christian benevolence, the interests of which they were to investigate and present to the church collectively, and through whom the benevolence of the church should flow, its efficiency would be amazingly increased. There are churches with such internal organizations, and the plan is worthy of general imitation. Some of the results would be: the use of much now unused power in every church—an expansive spirit of benevolence—many important schemes of charity would receive the attention which their claims demand but do not now receive. The resources of the church would be more wisely expended, because in better proportion—the piety of individual Christians would be promoted—though it must not be forgotten that the springs of all missionary effort are those hidden deep in the heart which is consecrated entirely to Christ. We must live for Christ if we would successfully extend the honor of his name throughout the world, for without him we can do nothing. Let every church be a praying church. Do not reserve all petitions for the conversion of the world for the monthly concert, but from the pulpit, from the prayer-meeting, and from the family altar, let faith-inspired prayers ascend continuously that the Lord will send out laborers into the field, and that great results may crown their labors. Let Christians put the wants of the world side by side with their own, and present them in the same trusting, fervent spirit.

In a subsequent article some suggestions will be made in regard to several particular duties of pastors and churches.

MR. BEECHER AND DR. HARRIS.

SIRS: Though I should be unwilling to indorse all that your Star Correspondent does and says in his multifarious relations to Christian and Infidel pharisee and publican, yet the savage warfare which is waged against him draws me nearer to him in sympathy than I should otherwise be. In reference to his conceptions of the persons of the Trinity, which *The Observer* thinks to be worse blasphemy than ever Theodore Parker was guilty of, I do not see anything essentially different from the averments of Harris, (Great Teacher) whose orthodoxy, so far as I know, is unquestioned. I would like to see the following extracts in *The Independent*:

"As the representative of Deity in this lower world, the Savior by his incarnation *embodied the divine spirituality*. 'Ye have neither heard his voice at any time,' said Christ, 'nor seen his shape;' shape, outline, dimensions, he has none; as an infinite spirit, he can have none. How then can we think of him? For, unless we can obtain some sensible manifestation, or definite conception of him, we have nothing around which our thoughts can collect, or on which our affections can rest; he will elude and escape our laboring apprehensions. Without some sensible representation of the divine Being, the understanding can make no approach to him, the affections have nothing to embrace; faith itself, like the dove of the deluge, has nothing on which he can alight; it finds itself voyaging in an objectless universe, an infinite vacuity; and piety must suffer and pine as in an atmosphere too subtle and unsubstantial for its present earthly constitution." . . . "From the moment that the doctrine of an infinite essence has at any time been deposited in the human mind, it has begun to evaporate; and while the skeptic on the one hand rejoiced in the vacuum which ensued, the idolater on the other found or feigned a residuum which he took and molded into a god. They both concurred, at least, in this one sentiment, that the theory of an infinite spirit yields no repose to the intellect nor object for the affections." The Jewish Church "enjoyed a local manifestation of the Deity; the cloud of glory that dwelt within the vail, resided there as a temporary substitute, till he should appear in whom would dwell all the fullness of the Godhead bodily." "Behold in Christ the image of the invisible God!" "'I am in the Father,' said he, 'and the Father in me.' 'From henceforth ye have known the Father and have seen him.'" W.

ANTIOCH COLLEGE,

YELLOW SPRINGS, GREENE CO., OHIO, UNDER THE PRESIDENCY OF HON. HORACE MANN.

We notice in the daily papers that the subscription undertaken for this institution is nearly made up. A meeting in its behalf was called, not long since, in the Hollis-street church, Boston, Rev. Thomas Starr King, pastor.

Rev. Mr. King introduced to the audience his friend Mr. Carter from Chicago. Mr. Carter stated that at the request of friends in Chicago he had been down to Antioch to see what kind of people they were, and whether the Christians were or were not a sect they could work with. He found them to be a good set of men, of liberal principles. Their College buildings cost $140,000 and $80,000 were wanted to save them; $20,000 were already subscribed at the West; $30,000 would be raised in New York; and $25,000 were to be raised in Boston. He appealed to the audience to say what Harvard College had been to New England, and to every family of their acquaintance. Antioch College will be more for the West than Harvard has been for the East. The Rev. E. E. Hale said that the only thought in his mind was, Here is a property that cost $140,000, and it is offered to us for $83,000. I think it is a great bargain, and that we had better take it. It will be asked, Why don't Ohio take care of her own institutions? Because, while she is shingled over with institutions of one kind and another, of the broad road and broad-gauge cars she has not one. The Christianity, the liberal Christianity which the thousands there, outside of the prevailing sects, need, and the liberal education, does not exist. A high orthodox professor in one of our most prominent institutions told me, lately, that we must not let Antioch and Mr. Mann go down, for if we did, the last hope of liberal Christianity in Ohio would die out.

Rev. Mr. Edmonds, pastor of the church of "the Christian Connection," stated that the chief occasion of their failure at Antioch was their adopting the scholarship plan, and making the basis so low, as the interest on one hundred dollars, to support a student; whereas the interest of not less than five hundred dollars was indispensable. Our people have done what they could, (the "Christians") and have raised $90,000. We have got the best man for the President, and we have got the best College in the world, situated in the very best location in Ohio. Our people have always had the kindest feelings toward their Unitarian brethren. We believe in God, in righteousness, and in Jesus. President Mann says he believes in the 25th chapter of Matthew, from the wise and foolish virgins to the judgment.

Rev. Dr. Gannett said that when he listened to brother Hale, the whole thing appeared to him to lie in a nutshell, and a very small nutshell, and full of meat; but when he heard brother Edmonds speak, then he felt that there was not only the financial aspect, but faith too. If any one should come to you and ask something for intellect, you would give. How much more, when you are asked in behalf of a pure Christianity, Christ as the one Mediator, the Bible, and just views of religion, to combat infidelity and skepticism. Now all this is comprised in giving to Antioch College. Antioch has justified our expectations. It has stood the test of time; that is, of a limited time of six years. And it has been doing a great and good work, if in no other way, at least in solving two problems: first, whether the two sexes shall be separated, or help each other; second, whether young men and young women can be brought together without a bribe to wrong-doing on the one hand, and perfidy on the other. Mr. Mann has done more for education than any one in this country, in settling the question that young men and young women can be made to do right, because it is right. We have in the gentleman at the head of this institution one of the most remarkable men in the world. The only college in the West which can educate a man in the fullness of the freedom of the life which is in Christ Jesus, is Antioch College. We don't want Antioch for ourselves, but for the cause of liberal education. He had visited Antioch, had made thorough investigation on the spot; he knew whereof he affirmed; he commended Antioch to the support of his brethren because we have at the head of it a gentleman, a scholar, and a Christian. "I repeat it, a *Christian in belief and in life.*"

Rev. Mr. Hepworth said, after due and solemn criticism of this object of benevolence, we do know that it deserves your adoption. We are seeking to introduce an electrical thought, a liberal Christianity, to animate the souls of the rising generation.

Rev. James Freeman Clarke supposed he was asked to speak because it was known that he had lived much in the West. He did know, from long and thorough acquaintance, that there is not in the whole Mississippi valley a college whose object it is to educate young men—but all to build up a sect. "I may think," he said, "Presbyterianism a good thing enough, but it is not for me, as a Unitarian by habit, taste, and conviction, to be building up Presbyterianism, which narrows and contracts and utterly precludes a broad and liberal education."

The Rev. T. S. King said, "Why does the West come here? Just as the foot and the hand appeal to the brain. New England, I say it not immodestly, sustains to these United States, in some sort, the relation that the brain sustains to the members of the body, to which it ministers through the several nerves. We want an institution of liberal and enlarged principles. There are not three colleges in this land in which a man could have an appointment as professor of chemistry, if he were known to reject the dogmas of the sacrificial theologies. The doings of these sects remind me of the tales of the Inquisition. A prisoner was incarcerated in one of the Italian cities in a dungeon into which four apertures admitted light. After a few days he awoke to the discovery that one of these was closed. After a little, one more was closed; and then he realized his impending fate. The walls were being moved in upon him. So by some cunning and terrible machinery they are moving the walls more and more in upon us, with the design to crush out our life."

PREACHING TO THE TIMES.

Wm. H. Seward is not the originator of the "higher law" doctrine, nor is Dr. Cheever the first of American ministers who has dared to preach *to the times*—as will appear from the following record from the Documentary History of New York:

"*Complaint against the Rev. Mr. James.*"

"Josiah Rubbart of Easthampton in the County of Suffolke Esq^r being deposed upon his Corporall Oath Saith That upon the Seaventeenth day of October one thousand Six Hundred Eighty and Six in Easthampton Mr. Thomas James minister of Easthampton aforesd preacht out of that Text in the Twenty-fourth Chapter of Job the Second verse the whole Subject of his Sermon was to Show the evill and pronounce the curses against those who remove their neighbours Landmarkes and in his applicacon he brought it to the present matter of this Towne so to the Land laid out here lately and continued the pronouncing the Curse against them that acted in it and shewed that there order for it was noe excuse though it were an Edict from the King himself as Supreme nay though it were establisht by a Law yet they could not be excused from the Curse and then he went on and blessed God that this was not our Condicon for the Providence of God had soe ordered it that our Honoⁿ Governo^r had made such Restrictions in the order that mens Properties could not be meddled withall.

JOS HOBART

Jurat decimo Octave die Novem:
Anno Dmni (1686)
Sedente Cur.
J. PALMER."

Would that we had a few men like Mr. James in our day, who dared to preach against the removal of the landmarks from God's Word, and to pronounce the curse against those who preach a mutilated Gospel in order to please men.

J. H P.

[*From The New York Observer.*]

REV. PROFESSOR HITCHCOCK,

IN REPLY TO THE CHARGE OF INFIDELITY BY A WRITER IN THE "PRESBYTERIAN."

NEW YORK, Feb. 21, 1859.

REV. DR. PRIME:

MY DEAR SIR: As you know very well, for it was yourself who first called my attention to it, an article appeared in *The Philadelphia Presbyterian* of Feb. 5th, headed "Infidelity in Brooklyn," the writer of which, after taking Mr. Beecher to task for what he had said about the Trinity, and animadverting upon a eulogy said to have been pronounced upon Robert Burns, in one of the Congregational pulpits of Brooklyn, proceeds to say:

"And what is still more alarming, this same spirit is invading our educational institutions, and infecting the tender minds of our youth. A *Professor of Divinity* is now lecturing before the five hundred pupils of the Packer Institute, on the history of the Bible. He announced at the outset, that the Pentateuch is a *Pictorial Epic*, composed of various fragmentary poems collected and arranged by Moses; and he is now proceeding in oriental style to mystify the plain record of the creation and the fall, and to plant in the mellow soil of Brooklyn those seeds which have yielded such a plentiful harvest of infidelity in Germany. In view of such facts, is it not time for those who love 'the faith once delivered to the saints,' to be on their guard? Is it not time to lay aside the sickly sentimentalism about charity and union, with which many are singing lullaby to the Church, and gird ourselves to contend earnestly for the precious truth of God?"

So far as my own reputation is concerned, an article like this, admitted to have been aimed at me, denouncing me as a teacher of infidelity, requires no notice of any sort. I should be well content to leave my reputation for orthodoxy in the hands of those who hear me preach from Sabbath to Sabbath, and have heard the lectures in question, which I am now giving before the teachers and pupils of the Packer Institute. But, as you intimate, the Union Theological Seminary, with which I am connected, has something at stake in this matter, and you yourself also have something at stake, since you have again and again so earnestly commended the Seminary to the confidence and patronage of the Christian public. I am therefore willing to answer before the public, through your columns, to the charges so rashly, loosely, and sweepingly brought against me.

I might, indeed, complain of the writer in *The Presbyterian* for thus stigmatizing a course of lectures, not one of which he has himself listened to, and might easily rebut his testimony, such as it is, by that of scores of intelligent Christian people, some of them clergymen too, who have heard my lectures, and are amazed that any mature and candid person, of ordinary intelligence, should have pronounced or thought them infidel, either in their tone or in their influence. I might deny that I have ever called the Pentateuch a "Pictorial Epic." And I might also denounce indignantly, as an atrocious and wanton calumny, the assertion so roundly made, that I have been "mystifying, in oriental style, the plain record of the creation and the fall." But desiring, as I do, to end this scandal by showing precisely out of what it has arisen, I have thought it best, on the whole, to ask the attention of your readers to my own exposition of my own opinions; premising only this, that the questions involved are questions of philological and historical criticism, which can be handled within such narrow limits as are here imposed only at the risk of honest misapprehension on the part of those not conversant with such subjects, to say nothing of unfair, if not dishonest, misrepresentation on the part of others not unwilling to find me heretical.

1. In regard to the Pentateuch, I believe it to be inspired, infallibly inspired, at once the Word of God and the work of Moses, whose name it bears. The only question is in regard to the mode in which it was produced. Was it all communicated directly to Moses, or did he probably employ, in the earlier chapters of Genesis, ancient traditions, either oral or written, the Spirit of God guiding him as infallibly in the compilation, as he would have been guided had it been a work of original composition! This is a question of interpretation merely, which does not touch at all the question of authenticity. Those earlier chapters of Genesis, including the narratives of the Creation, the Fall, and the Deluge, are just as much inspired, and just as authoritative, on the one supposition as on the other.

The charge of infidelity, launched against me for having spoken approvingly of this theory of compilation, will be sufficiently refuted by a brief glance at the history of opinions in regard to it. The theory itself I am not now called upon to discuss; nor would a weekly religious newspaper be the fittest theater for such a discussion, were it called for. Enough for my present purpose is it for me to show, and enough for your readers is it to see, that the theory in question is neither new, nor without the support of honored names. It was first broached, so far as I can learn, by Vitringa (born in 1659, died in 1722) in his dissertation *De Confusione Linguarum*, chapter fourth. The arguments employed by Vitringa are: (1) Internal evidence, such as structure, and the peculiar use of Elohim, Jehovah Elohim, and Jehovah, in what appear to be the different documents or traditions. (2) From the intimation in regard to traditions, in what is said of Abraham, Gen. xviii. 17, 18. (3.) The rationality of the hypothesis. Parenu, who is commended by Bush as "a sober and moderate critic," in his *Institutio Interpretationis Veteris Testamenti*, which Dr. Parr pronounces "a valuable book," says very decidedly: "Many have observed and proved beyond a doubt, that the Book of Genesis is formed of various fragments, written by divers authors, and merely compiled by Moses, and thus prefixed to his own history." And so this hypothesis has made its way into learned Biblical criticism, until now, as I suppose, a large majority, perhaps nearly all of our best Hebraists, in all parts of Christendom, are disposed to regard it with favor. Professor Stuart adopts it in his *Critical History and Defense of the Old Testament Canon*, p. 59; Prof. Stowe also, as cited by Bush in his Introduction to Genesis; Bush himself most emphatically; Pye Smith in his work on *Geology and Scripture*, p. 184, 5th edition, 1852; Professor Gibbs of New Haven, in a recent article; and many more, whom it would be tedious to mention. But, though last, not least, *The Princeton Repertory* itself, whose orthodoxy will hardly be questioned by my Brooklyn critic, has said, in a note on p. 28, new series, vol 27: "This does not exclude the supposition, in behalf of which there is a great deal to be said, that the book contains documents far older than the time of Moses, handed down by oral or written tradition in the Patriarchal Church, and finally incorporated, by divine authority, in this inspired history; *a supposition not to be confounded with the infidel hypothesis of subsequent interpolations.*" The italics are mine; but with, or without, the italics, this opinion is my own precisely, only that I have said what *The Repertory* has merely suggested. I need not inquire what verdict the Christian public ought to pronounce upon a man, who has made such rash and cruel haste to blacken with the brand of heresy an opinion so well fathered, so well indorsed, confessed by *The Princeton Repertory* itself to be admissible, and declared to be a very different thing from that "document-hypothesis" of the later German criticism, which I certainly do not accept, and have never countenanced.

2. In regard to the subject matter of the Book of Genesis, what I have already said about the inspiration of its author, might suffice to indicate both the quality and the measure of my deference to its teachings. It might suffice to say, that I deem it no collection of myths or allegories, but an inspired recital of real events, in precisely that form which Infinite Wisdom considered most suitable to the end designed. But as this might be thought a vague or evasive handling of a question, whose importance is equaled only by its delicacy, and as I entertain no opinions which I am anxious to conceal, I will proceed to particulars.

As to the Mosaic cosmogony, I have simply expounded it in the light of modern physical science. Collision between the two I have, first of all, pronounced impossible, since the language of Scripture is phenomenal and not scientific. In regard to the age of the world, of the *world*, it must be observed I say, and not of the present order of things, I suppose it to have been proved by Geology, if any such thing ever can be proved, that immense periods must have rolled away since the Creative Fiat was uttered. The problem for the interpreter of Scripture is, to find a place for these periods in the Mosaic record. Two theories are proposed, both of them indorsed by eminent Christian philosophers, one of which inserts these periods between what is said of the original creation and the chaotic state of the earth in the first two verses of the first chapter of Genesis, and the description of the six days' work, which immediately follows. The other theory, so eloquently advocated by Hugh Miller, expands the days themselves into immense periods. This, I know, sounds startling to the uninitiated, since it seems more safe and natural to take the word "Day" in its ordinary and familiar sense. But unless Dr. Taylor Lewis, in his able work entitled "*The Six Days of Creation*," has wholly failed in his argument, the Hebrew Yom allows this latitude of interpretation. At any rate, I have yet to learn that Hugh Miller, or Taylor Lewis, or anybody else, has provoked, from any high authority, the cry of rationalism for holding to this opinion. In lecturing upon this subject, I state the two theories, and express my own preference for the latter.

The narrative of the Fall, as every scholar knows, and as almost every reader of the Bible knows, is far more difficult of interpretation. It has taxed the ingenuity of devout and honest criticism in all ages of the Church. The proposed solutions have been various, and the question must be looked upon as not yet settled. The three interpretations which I refer to are: (1.) The grossly literal, advocated by Knapp, according to which, Satan, who is not mentioned by Moses, is ruled out of the transaction, and physical derangement, caused by eating the forbidden fruit, is made the basis of human depravity. (2.) The simply literal, which teaches the actual occurrence of all the events described, such as the talking of the serpent, and his subsequent degradation, which involves the supposition that before this he went upright, or got over the ground in some other way than by creeping; only that the serpent is merely the instrument of Satan, who is carried back out of the latter revelations of Scripture as the real seducer of the primal pair. (3.) What, for want of a better term, may be called the moral interpretation, according to which the machinery of the temptation, so to speak, is put into the narrative, rather than into the transaction itself. This theory is put forward by the learned and evangelical Tholuck, in the third edition of his work on Sin, Edinb., 1839, pp. 214–219, and is accepted by Nitzsch and Julius Muller, theologians not more eminent and honored for their learning than for their piety and the stanchness of their fidelity to the profoundest and most vital doctrines of faith. It is not asserted by those inclined to accept this theory that there may not have been some simple test of obedience proposed to our first parents, such as abstinence from the fruit of a given tree, but somewhat of the narrative, whether more or less, is supposed to be the machinery or costume of it, while the thing most emphasized is its moral meaning and intent. I have sometimes called this interpretation the pictorial or symbolic; moral would be, perhaps, a better name for it. There is, in this interpretation, no denial of the Fall, nor any shadow of a denial of it, as a real, most solemn, and most momentous catastrophe, the genesis of all our human depravity. The Mosaic narrative is accepted, with all docility, as the recital of a real event, and the only question entertained is that of interpretation. That this sin of our first parents was the fall of the race, is a point which I urge with special emphasis; nor have I shrunk from saying that, of the two theories in vogue concerning this matter, the Augustinian and the Coccelan, I regard the former as by far the profounder, as it is also so much the older, of the two.

These three theories I state in my Lectures, giving my reasons for promptly rejecting the first; declaring our choice to be between the second and the third, and naming the embarrassments which wait upon them both, and adding, with becoming diffidence, as I always aim to do, my own preference, on the whole, for the third. That the leaning of the ripest Christian scholarship of our day is toward this third interpretation, I am well persuaded; and, though now regarded with suspicion in many quarters, before twenty years have elapsed, as I venture the prediction, it will find its place, unchallenged as heretical, amongst the theories between which our theological students, and all readers of the Bible, may take their choice. Already do I see some tokens of this. For example, in Angus's *Bible Hand-Book*, a work designed for popular use, and republished in Philadelphia by the very men who publish *The Presbyterian*, I find it written, p. 118: "The object of the narrative of the Fall is clearly moral."

The only remaining topic is the Deluge. The literal, geographical universality of this stupendous catastrophe, though taught apparently by Moses, is met by geological, zoological, and other scientific objections, which have never yet been fairly answered. This has led to the inquiry, whether the more obvious interpretation of the Mosaic narrative is, after all, the only allowable one. The analogies of Scripture, it is found, do not tie us down to the more obvious and literal sense. For example, we find in Exodus ix. 6, that *all* the cattle of Egypt died of murrain; but, in the 10th verse, dust is sprinkled, and the cattle are afflicted with boils; and again, in the 32d verse, hail comes down upon the cattle in the field. Besides many other passages, in both Testaments, too numerous to be cited. And so the conclusion is reached, that the *all* spoken of in the account of the Deluge may, without violence to the integrity of Scripture, be taken in a restricted sense. Hence the interpretation, so current that I am astonished to hear it assailed as derogatory to the inspiration of Moses, according to which the Deluge is represented to have been only historically, and not geographically universal. The thing essential to be believed and taught in simply, that the whole human race, save eight persons, perished by water; these eight persons, with a multitude of animals, having been gathered into the ark, to float in safety upon the raging bosom of the flood. The Christian geologists, Pye Smith, Hugh Miller, Ex-President Hitchcock of Amherst, and all the rest of them, insist upon this theory of the Deluge as the only tenable one. Nor is this a new and strained interpretation of the Mosaic narrative, to which we have been pushed by the pressure of modern science. As far back as 1662, Bishop Stillingfleet, in his *Origines Sacræ*, book iii. chap. ii., said: "I cannot see any urgent necessity from the Scripture to assert, that the Flood did spread itself over all the surface of the earth. That all mankind, those in the ark excepted, were destroyed by it, is most certain according to the Scriptures. The Flood was universal as to mankind; but from thence follows no necessity at all of asserting the universality of it as to the globe of the earth, unless it be sufficiently proved that the whole earth was peopled before the Flood; which I despair of ever seeing proved." So likewise Poole, who died in 1679, in his *Synopsis* says: "It is not to be supposed that the entire globe of the earth was covered with water. Where was the need of overwhelming those regions in which there were no human beings?" For myself, though I am no geologist, I am quite willing to take my chance, in respect to my repute for orthodoxy, with such veterans as Poole and Stillingfleet.

I have thus touched, I believe, upon all the points in respect to which my teachings have been impugned as rationalistic and dangerous. I have occupied more space than I intended when I took up my pen. If any apology is called for, it must be found in the principle, often illustrated, that wrong may be done a man in a single paragraph, carelessly or rashly or ungenerously written, which only a multitude of paragraphs can undo. It has been exceedingly painful to me to be thrust in this way upon the notice of the public. But I could not help it. For myself as I said in the beginning, I would have taken the risk for my reputation as an orthodox expounder of Scripture and endured in silence an injustice which could not possibly have done me harm in the judgment of those who know me. But the institution with which I am connected, and to whose fortunes I have linked my own with an ardor of enthusiasm which I cannot express, had claims upon me which I could not disregard. Devoted as I am, body, soul, and spirit, to the great work of training up young men to be wise, earnest, and useful servants of the Church, I could not permit my influence to be impaired by such charges of theological unsoundness as have been so needlessly set afloat.

I thank you, my dear sir, for lavishing me to this use of your columns. I thank you for your generous interest in the Union Theological Seminary, and subscribe myself,

Yours very truly,

ROSWELL D. HITCHCOCK.

PROF. GUYOT'S LECTURES.

No. 6.—The Two Axes of the Continents.

An examination of the elevations and depressions of the lands of the globe discloses a remarkable law common to all the continents:—namely, that the lands increase in hight from the sea-shore to the interior, and that this increase is always very gradual from one shore and very rapid from the opposite. Thus the continent of Asia rises only gradually from the shores of the Arctic Ocean, but rapidly from the shores of the Pacific and the Indian. This law is true not only of the mountainous elevations, but equally of the plains, plateaus, and table-lands, as is clearly shown by actual measurements. For twelve hundred miles southward from the Polar Sea, the land is low and flat, presenting scarcely a single hill to diversify the landscape, and nowhere rising more than a thousand feet above the level of the sea. The continent is then crossed by successive ranges of mountains running from east to west, increasing in hight with every successive parallel chain, the measured average elevations being successively 22,000, 25,000, and 28,000 feet. A similar progressive ascent is seen in the table lands between the mountains, which rise in successive gradation to 400, 1,500, 4,200, 10,000, and finally in Thibet to 14,000 feet. It has been found, from recent surveys, that Mt. Dvalagheri, hitherto supposed to be the highest of the Himalayan peaks, ranks only as the third—the highest having been ascertained to be 29,500 feet, whose Indian name has not yet been sent to us. This measurement is due to the explorations of a party at the head of whom was Adolph Schlaginweit, who unhappily was put to death by the natives while in the midst of his work, during the troubles of the rebellion.

In Europe, the same law is seen in operation from the Baltic to the Adriatic. The gradual hights are the Thuringian forests, 3,500 feet; the Bohemian forests, 4,500; the Carpathian chain, 9,000; the Alps, 15,000; culminating in Mt. Blanc, 15,700. On the other hand, the continent's corresponding rapid rise is from the Mediterranean Sea to the ridge of the Alps.

In the New World, this peculiarity of structure is still more clearly seen. The gradual ascent is from east to west—marked most distinctly on a line from the coast of Labrador, through Hudson's Bay, over the Rocky Mountains to Vancouver's Island; also, with almost equal contrasts, from Washington city to San Francisco. The Alleghanies rise to a hight of only 3,000 feet, which is not equal to the lowest table-lands of Oregon and California, from which the Rocky Mountains rise ten thousand feet still higher.

In South America, the highlands are the Andes, from which the continent slopes slowly to the Atlantic coast, and abruptly to the Pacific. The table-lands at the eastern foot of the Andes are higher than any of the mountains of Brazil. The highest peak is not Mt. Chimborazo, as once laid down on the maps, but Mt. Sorata, which is 25,000 feet high.

In Africa, the highest lands are along the extreme eastern edge. Dr. Livingstone, in pursuing his journey across the continent toward the Indian Ocean, found by repeated observations that there is an almost uninterrupted swell in that direction. In Australia, the greatest elevation is likewise on the eastern side.

The lines marking the general direction of these highest ridges may be called the main axes of the continents; in addition to which, every continent has a secondary axis running nearly at right angles with the first. Thus, the main axis of North America is the line of the Rocky Mountains—the secondary axis, the line of the Alleghanies, nearly at right angles with the other; the main axis of South America runs along the Andes—the secondary, through the high lands of Brazil, which are parallel to the Alleghanies. The main axis of Europe is the line of the Alps and Pyrenees—the secondary, the chain of the Caucasus; the main axis of Asia, the Himalayan Mountains—the secondary ridge running northeast and southwest along the Pacific coast. Prof Dana has pointed out the fact, which is somewhat remarkable, that if the lines of these secondary axes were continued around the globe, they would be found to be circles all tangent to the Antarctic Circle.

No. 7.—Causes of the Roughness of the Earth's Surface.

The inequalities of level on the earth's surface, or the great variety of hights and depths of the continents and the oceans, have been variously explained by scientific men. The solutions of the problem have been, for the most part, founded in hypothesis rather than on the solid basis of well-ascertained fact. Discoveries in science, observations of nature, analyses of phenomena, have as yet been too few and incomplete to afford a perfectly satisfactory explanation. One hypothesis, however, which has received the assent of many physical geographers and geologists, seems to be more plaus

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Intelligence.

EGATIONAL.

E—**Brentwood.**—Rev. Hugh
field, O., was installed pastor
church in Brentwood, N. H.,
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ere as follows: Invocation and
es, by Rev. M Patton of Ray-
ayer, by Rev. A. Mann of Ex-
; L. S. Parker of Haverhill,
er, by Rev. W. Fifield of So.
o the Pastor, by Rev. J. H.
Right Hand of Fellowship, by
Exeter; Address to the Peo-
sarns of Epping; Benediction,
W. F.

—**Park Street**—The fiftieth
ch church was celebrated last
It was commemorated by
ns, Rev. Silas Aiken, D.D., of
Lindsley, D.D., of Greenwich,
Beecher, D.D., of Galesburg,

nysville.—There is increased
on in Daysville. During the
has been preaching the Gos-
the Holy Ghost has blessed
on and conversion of sinners.
f families have come out on
strengthen this young and
sinners now are anxious to
to be saved, and they should
people of God. Daysville is
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Feb 22d, 23d, and 24th,
There were delegates from
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ported there some three weeks
has been largely poured out,
one *drinking* concern, thirty
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addition to reaffirming the
Association in respect to the
temperance—also in respect
resent position of the Amer-

wship, or receive to the pulpit
rs, or those who fellowship slave-
g now making for the reopening
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r nation, show the demoralization
ot of human rights; and while we
we also bear testimony *against*
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raulting naturally from the exist-
em in the United States.
H. B. BACON, Scribe.

rence.—The Miami Confer-
regational churches in Cen-
io, met at Lebanon on the
three delegates were pres-
B. Elliot of Columbus;
s of Springfield. The re-
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—Rev. J. C. White, pastor
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"About a year ago he went out to Medina county on business. There being no Congregational minister in either Westfield or Seville, he was invited to talk, and then to preach to the people. He returned to Cleveland, and the Plymouth church gave him a cordial letter of approbation to preach the Gospel. Next came an invitation from the two churches of Westfield and Seville for a council of ordination, if, on examination, it should be thought best. Some nine or ten churches were represented in council, together with ministers from the Presbyterian Old and New-School, Baptist, and Methodist, who took an interested part.

"The examination was continued without interruption for three hours or more. The result was peculiarly interesting in this, that Mr. Russell had a matured mind, clear and distinct views of his own, full enough of logical, theological, and philosophical cast to give him confidence and keep at bay any puzzling questions, without the imprimatur of Andover, Oberlin, or Princeton, or the technology or terminology of books or schools. Very naturally, we of each school would like to have had our views expressed a little more as we would have expressed them; but if I am not mistaken in the unanimous impression of council, the examination was unusually well sustained throughout. Having heard a hundred or more in the course of my experience as minister and layman, I am gratified to say it was not below the average. And I desire to say this for the benefit of brother Russell in his intercourse with the ministry, and also for the satisfaction of Plymouth church. We have all been too much afraid in reference to good, common-sense, pious laymen's entering the ministry. This is the second member which the Plymouth church has sent out—the other being a young lawyer of practice and promise. We hope there may yet be some other soon to follow.

* * * * * *

"The communion of the Lord's Supper followed. Six were added to the church. In the evening there was preaching again, and the next morning at ten an hour was spent with the members of the church by themselves, and the three days' meeting closed with hopeful interest. Brother Russell will reside at Seville, spending his time equally between the two churches, which are three miles apart.

"As in other places, so here, the churches are reviving, and beginning to gather up the fragments, put up the fences, thin out the weeds and underbrush, break up the old fallow ground for seeding and harvest. We all need counsel and encouragement from one another, and from New England, and for a season some will need assistance. And let me say that Ohio looks promising as a fruitful field. As brother R. has but a small salary, and no Home Missionary aid, a box or bundle of books, tracts, or clothing, would be well received and well used."

MICHIGAN—**Lima.**—A council of churches was held at Lima, Washtenaw county, Mich., Feb. 23, 1859, for the purpose of ordaining Rev. Wm. E Catlin as pastor of the Congregational church. Nine churches were represented. Rev. S. D. Cochran of Ann Arbor was chosen Moderator. A large part of the congregation were present to listen to the animated and interesting and well sustained examination of the pastor elect, an exercise than which none can be more profitable to the churches, (save only that degree of permanency in the pastoral relation which makes such occasions rare.) The ordination services were as follows:

Invocation and Reading the Scriptures by Rev. J. B. Fiske; Introductory Prayer by Rev. C. H Eaton; Sermon by Rev. S. D. Cochran; Ordaining Prayer by Rev C G. Clark; Charge to the Pastor, Rev. J. A. Hawley; Fellowship of the Churches, Rev. H. Elmer; Charge to the People, Rev. W B. Dada.

The sermon was an able vindication of the Gospel as the great *reforming power* in this fallen world, and the other parts of the service sustained the interest of the occasion to its close—and notwithstanding the dark and stormy night, a full house manifested by their presence and earnest attention the interest of the people in the ministry of the Word.

The interest of these services was hightened by the presence of Father Clark, who, twenty-nine years ago, assisted in the organization of this church, and who now assisted in these services with unabated interest.

The prospects of the congregation, who now sustain alone their *own* pastor and enjoy his undivided efforts for their spiritual good, are very encouraging.

Among other hopeful indications of the Divine favor, we notice that some special religious interest exists among the people, although no general revival prevails.

We are glad to learn also that the same hopeful interest exists in the adjoining church of Chelsea, (though in larger degree) where Rev. John Patchin of Lodi is assisting the pastor in some special efforts to secure the revival of God's work. SCRIBE.

MINNESOTA—**Marine.**—The First Congregational church in Marine, Min., was dedicated to the worship of God on Wednesday, Feb. 16th. Introductory Services, Rev. W. T. Boutwell of Stillwater; Sermon, Rev. H M Nichols of Stillwater; Dedicatory Prayer, Rev. C H. Marshall of Hudson, Wis. There was also preaching in the evening by Rev. C. H Marshall.

This building is a neat wooden structure, thirty-two by fifty-four, surmounted by a tasty spire, and will cost when completed about $3.000. Of this, the sum of $360 was received from the Building Fund, and not a dollar of debt has been incurred. Enough still remains due on subscription to paint the house and furnish a bell. It is the only church in the village, and the people have taken a commendable interest in the enterprise. It is the outpost of the church in this direction, being the most northern organization in Minnesota in the valley of the St. Croix. Here is a church about a year old, and a congregation of 150. Their house has been built without a pastor. Rev. Nelson Clark, formerly of Quincy, Mass., is expected to take charge of the church in the spring. Y. N. S.

CALIFORNIA—**San Francisco.**—*The Pacific* of Jan. 13th publishes a portion of the sermon preached by Rev. E. S Lary, on the third anniversary of his settlement as pastor of the First Congregational church in San Francisco. At the commencement of his labors he himself was inexperienced and in feeble health, and the congregation was much reduced in numbers and deeply in debt, and surrounded by other churches blessed with ministers who were deservedly popular. Since that time there has been an increase of members at every communion, until it is now one of the largest Protestant churches, with prayer-meetings and other evidences of life and zeal:

"The young men's social prayer-meeting was instituted in August, 1858, commencing with three persons. It has been *the agency* which has lifted up so remarkably the ranks of the young men of this church, and supplied the army of Christ in this city with its most active corps—with its minute-men. They now count between forty and fifty, who punctually meet in the room below, spend their hour together in social worship and free interchange of thoughts, and part with purified purposes, and such warm fraternal congratulations, and they go out strengthened for the work of the Lord.

"The whole number of members received since the organization of the church, has been three hundred and thirty; dismissed to other churches, fifty-eight; excommunicated, two; leaving as the total present membership, two hundred and sixty one.

"There have just been expended upon the church for repairs, which are not yet completed, between $4,000 and $5,000. The edifice has thus been rendered much more comfortable, and greatly beautified, and is now one of the most pleasant churches in the city. Your contributions, as per the treasurer's books, to benevolent objects of various kinds, have been, besides the ordinary expenses of the church and Sabbath school, about $2,200. The Sabbath school has also taken monthly collections for missionary purposes, in furnishing destitute Sabbath schools with libraries, amounting to $459 47."

OREGON.—**Pacific University.**—It is an interesting fact that Vermont has so early become intimately connected with the highest interests of education and religion in Oregon. The Pacific University has for its president Rev. S H Marsh, a son of the late Dr James Marsh of Burlington, and Rev. G. H. Atkinson, from Newbury, for secretary of its board of trustees. President Marsh, after several years of successful labor there, is now on a visit to the East, in the hope of obtaining the necessary aid for the support of the institution till its western property and the resources that the community around it will furnish in due time, shall become available. It is a strong case that he presents, and we trust that the response will be ready and generous.

Respecting the necessity and efficiency of such an enterprise, it is quite too late to allow a doubt. President Marsh, speaking of religious influences in the territory, says:

"In our infant College, I can see a dozen by birth and education fitted to enter at once into the field ready for them when their preparation by study is completed. The College seems already a stronger hope than the A H M S and all other comparatively transient influences. And so it will always be in the future, if our College prospers. There will be a greater supply of men for our wants there than anywhere else. Considered as a temporary influence in the country, however, our efforts here are hardly less considerable than that of all the home missionaries in the territory put together."—*Vt. Chron.*

BAPTIST.

An Uncommon Surprise Visit.—It is not uncommon for members of a church and congregation to meet their own pastor at his house, and offer their gifts and express their sympathy and high regard for him; but the following is rare: Rev Joseph Burnett, recently pastor of the Third Baptist church at North Stonington, Ct., being about to remove to Lyme, in the same state, was unexpectedly visited by a goodly company of his Congregational friends, consisting of the pastor, the deacons, and a number of other prominent members of the Congregational church. They came to make their parting visits and leave their parting gifts, expressive of their kind regard and Christian fellowship. Their donations equaled those they made to their own pastor, a few evenings previous. Before they separated, both pastors united in social worship, feeling that, though of different denominations, they were all one in Christ Jesus. The givers and receivers will always remember with pleasure that evening's visit.—*Watchman and Refl.*

Haverhill, Mass.—A third Baptist church was organized and duly recognized by a council of churches, Feb 3d. Sermon by Rev. S. E. Pierce of Gloucester. *The Watchman and Reflector* says:

"The sermon embraced an able discussion of the following theme—'The extension and development of the church rests on the personal faith and character of its members.' The other exercises were appropriate and well-timed. After the hand of fellowship had been given, Rev. Dr. Train, in a few happy remarks, presented the new church with an elegant communion service, the gift of ladies belonging to the First church. The friends of Zion will be rejoiced to learn that the standard of another Baptist church has been raised in one of the most enterprising and prosperous towns in Essex co. Entire harmony of feeling and purpose has marked the movement from the outset. Thirty-seven members of the First church, uniting with twenty-one others—residents in town, but holding, until recently, church connections elsewhere—have come promptly forward to meet the necessity which has demanded for a growing population increased facilities for public worship."

Ninth-street church, Cinn.—We understand that Dr. Ide of Springfield, Mass., has declined the call of the above church. The call was unanimous, and the salary large, but Dr. Ide knows the importance and value of his present field of labor. The First church in Springfield, Mass., is second in importance to no field East or West. In the intelligence of its congregation, and fidelity and affection of its members to their pastor, we give it no second or third place; and for centrality and beauty of location, no advantage could be had. On many accounts we should have been glad to have welcomed Dr. Ide, our old fellow-laborer, as well as successor, to the "Valley of the West." But on the whole, our rejoicings are greater that he remains in the "Valley of the Old Connecticut," where God has *so* blessed his labors.

It is also reported, that the Rev H G. Weston, D D, of Ill., has been called, and that it is supposed he will accept the call. Br. Weston is a good and able man, and if he is to leave a church where he has been a most successful and beloved pastor for many years, to take a new field, then we say the church in Cincinnati could not be more successful than in obtaining him.—*Jour. and Mess.*

France.—At the last quarterly meeting of the French branch of the Evangelical Alliance, which was held at Paris on November 8th, and largely attended, it was stated by Mr. Mattelat, a Lutheran pastor, that in a village near Paris where two years ago no more than fifty Protestants could be found, now a flourishing Protestant school exists with several hundred children. M Dez, a Baptist clergyman, spoke of the success of the Baptists. Their labors, which are almost exclusively confined to the Roman Catholic population, have been so blessed that during the last fifteen years they have made more than 400 converts, and even three of their pastors are converts from the Catholic Church. According to the Almanac Protestant for 1859 the number of Baptist clergymen amounts to six, and the number of churches to ten, besides a large number of stations. The progress of the Methodists is still greater. They count at present 152 chapels or places of worship, 29 ministers, 6 colporteurs, 72 local preachers, 1,446 members, 65 on trial, 4 week schools, 41 Sunday-schools, 203 teachers, 1,891 pupils in the Sunday-schools.

THE ISRAELITES.

Mortara Meeting at San Francisco.—There was an immense gathering of Israelites and other citizens at Musical Hall, on Saturday evening, called for the purpose of giving an expression of opinion regarding the action of the Church of Rome, in abducting the child of Mortara, an Israelite, on the pretext that it had embraced the Roman Catholic faith. The meeting was called to order by Mr. Henry Seligman, and Hon. Solomon Heydenfelt was appointed chairman. A series of resolutions were adopted in the most enthusiastic manner by the whole meeting, without a dissenting voice. Addresses were made by Dr. Eckman, Dr. Henry, Rev. Dr. Scott, Col. Baker, Rev. Dr. Peck, Judge Tracy, and M M. Noah. We have seldom heard more eloquent speeaking or seen a more spirited meeting. One of the resolutions was to this effect:

"*Resolved*, That we regard with apprehension and regret this revival of a power whose intolerance and oppression history and experience teaches as prejudicial to the happiness of mankind, and to a just enjoyment of their natural rights."—*The Pacific*, Jan. 20th.

MISCELLANEOUS.

The U. S. Ship North Carolina.—Since it has become generally known to the churches of Brooklyn and New York, that a revival was in progress, such was the rush of all classes and both sexes of Christians to get on board, in order to be present at the daily prayer-meetings, that the commander of the ship has been obliged to issue orders to admit no one from the shore, so that the seamen should not be crowded out of their place of prayer by strangers. The interest of Christians on shore, however, in this remarkable work of grace is natural and continuous. Thousands of prayers are offered up, day by day, that God would carry forward the triumphs of his grace among the men of the sea.—*Chr. Intel.*

Providence.—At a meeting of friends of the Tract cause, held for consultation in this city, Rev. Dr. Wayland was called to the chair, and opened the meeting by reading the last part of the 25th chapter of Matthew. After deliberation, it was voted unanimously to organize a City Tract Society, auxiliary to the American Tract Society, Boston, and a committee was appointed to perfect the organization and report at a future meeting.

Live Christianity.—*The Tribune* of the 21st inst. contains an editorial with the above heading, founded on a report in *The Prunytown Register*, Va, of the expulsion of two members of the Methodist Episcopal Church for selling a slave. After giving a pretty full outline of the case, *The Tribune* adds: "1. That slavery, in its more revolting aspects, shocks the moral sense at the South no less than at the North; and, 2. That Christianity is capable of grappling with the monster." So much for the incessant hue and cry that our rule on the subject of slavery is a dead letter. The rule has always been enforced on the border, and this is no new thing, or matter of rare occurrence.—*Adv. and Jour.*

NOTE.—Perhaps *The Advocate and Journal* could obtain and publish a considerable list of cases, during a series of years in which "the rule has always been enforced on the border."

Canada.—A letter in *The Guardian* states that the Indian Department appropriate $2,138 annually to support four Church of England missionaries, and $898 to support three Roman Catholic priests among the Indians in the western part of the province, but that no allowance is given to any other denomination. The Wesleyans have eighteen or twenty missions among the Indians. A Wesleyan congregation in a back settlement of Upper Canada, at a recent missionary meeting, contributed $40 in aid of the mission to British Columbia, and this sum was in addition to the ordinary missionary collections. It is estimated that the Wesleyan congregations of Canada could raise $6,000 for the above mission.

Philadelphia.—The Noon Prayer-meeting has been changed to its accustomed place, in Jayne's Hall; and Tuesday witnessed one of the largest and most blessed meetings that have occurred in the series. There were really over two thousand present, and the venerable Dr Tyng and other clergymen and laymen from abroad imparted new zest to the accustomed exercises. There were present also a company of sailors, for whom the prayers and exhortations of the occasion were particularly directed.

SERMONS.—A secular journal in noticing a volume of sermons, records it as a "remarkable fact that since the revival of last year no books yield a better return to the publishers than volumes of sermons."

Receipts of the Boards.—The receipts of the Boards of the Presbyterian Church for January were: Domestic Missions, $15,270 59; Education, $8,876 63; Foreign Missions, $29,026 61; Publication, $8,255 52; Church Extension Committee, $2,016 42. Total, $63 512 82.

Cheap.—"The Confession of Faith of the Presbyterian Church and Shorter Catechism," are now issued as a tract by the Board of Publication, for five cents a copy.

MINISTERIAL AND CHURCH REGISTER.

Installations.

COPELAND.—On the 22d Feb, the Rev. J. Copeland was installed pastor of the Presbyterian and Congregational church of Champlain by the Presbytery of Champlain. Rev. J. R. Herrick of Malone preached the sermon, and Rev. A. D. Brinckerhoof, formerly pastor of that church, made a very solemn and affecting address to the people.

PRINCE.—Rev. John M. Prince, late of Georgetown, was installed at Bridgewater on the 23d ult. Sermon by Rev. Dr Braman of Danvers.

STRONG.—Rev. Thomas C. Strong was, on Sabbath evening last, installed pastor of the Reformed Dutch church, on the corner of West Tenth and Bleecker streets. Sermon by Rev. Dr. De Witt.

YOUNG.—On Wednesday, the 23d Feb., the Rev. John R. Young was installed pastor of the Presbyterian church of Plattsburg, by the Presbytery of Champlain. The Rev. S Haines preached the sermon. Within the last few weeks three of the prominent churches of this Presbytery have installed pastors.

Changes.

ABBOTT.—Rev. John S. C Abbott, who has been supplying the pulpit at Farmington Center, Me., during the past year, intends soon to take up his residence in New York.

BAKER.—Rev L. S. Baker closes his labors with the Baptist church in Parishville, N. Y, the 1st of March.

BEACH.—Rev Charles F. Beach has received and accepted a call from the First Presbyterian church of Washington, Ill.

BREWSTER.—The Presbyterian congregation at Cape Island, Cape May co, N. J., have voted unanimously to invite the Rev. Loring Brewster, late pastor of the First Presbyterian congregation at White Lake Bethel, Sullivan co, N Y., to become their pastor, and he is laboring among them.

CLARK.—Rev. S. F. Clark, pastor of the Unitarian church in Ware, Mass, sailed recently in the "New World" from New York for Antwerp. He seeks a warmer climate in pursuit of health, having been for some time troubled with pulmonary complaints.

EVANS.—Rev. Jesse Evans has resigned the charge of the West Worcester Baptist church, N. Y., and will close his labors the last of March.

FORSYTH.—We are informed that, at a late meeting of the Presbytery of the Associate Reformed Church, held at Newburg, the Rev. Dr. Forsyth took his dismission from said Presbytery, with a view of connecting himself with the Classis of Orange. We are prepared to welcome this beloved brother, a graduate of Rutgers College, so familiar with the past and present history of the Dutch Church, and bound to us by such strong ties of affinity, to the ministry of our Church.—*Chr Intel.*

HIDDEN.—Rev. E. N. Hidden of Derry, N. H, has received a call to the pastorate of the Congregational church in Candia.

KEEP.—The Legislature has given Rev. M R Keep 200 acres of land at the foot of Katahdin pond, in consideration of his labors and expenditures in constructing a path to Mt Katahdin.

LAMB.—Rev. E. E. Lamb of Delaware, Ohio, has received and accepted a unanimous call to become pastor of the New-School Presbyterian church in Roseville, Muskingum county.

LEONARD.—Rev. Wm Leonard, formerly of the Methodist church at Scituate Harbor, has connected himself with the Norfolk Association, and is at present supplying the Congregational church in Scituate, of which Rev. D. Wight was recently pastor.

LORING.—The pastoral relation between Rev. J. Loring and the Congregational church and society in Pownal, Me., was dissolved on the 26th of January by a mutual council.

M'CLELLAND.—The Presbyterian church of Mount Pleasant, Iowa, made a unanimous call for the pastoral labors of Rev. A C M'Clelland.

M'LAREN.—At a special session of the Classis of Orange, held in the Reformed Dutch church of Newburg, on Thursday, the 24th ult., upon the joint application of the pastor and the Consistory of the Reformed Dutch church at Newburg, the pastoral relation heretofore subsisting between the Rev. Dr. M'Laren and that church was dissolved.

MCMULLEN.—Dr. McMullen has formally accepted the presidency of Stewart College, Tenn., and entered upon the work of completing the endowment in good earnest.

MCNEELEY.—Rev. Lewis McNeeley has removed from Eudora, Ark., to Sharon, Tenn.

MOORE.—The First Presbyterian church of this city last week gave a unanimous call to Rev. Dr. T. V. Moore of Richmond, Va. Dr. Moore has not been heard from, but should he accept this call he will find a wide field of labor and a welcome reception in this city.—*Louisville Herald.*

MOORE.—Rev. H. D Moore of Portland sailed last week for Cuba on an absence of two or three months, to recruit his strength—the society in the meantime supplies the pulpit.

PARSONS.—Rev. W. L Parsons, who has supplied the Congregational church of Mattapoisett for the year past, has accepted a call to the pastorate of that church, Mr. Livingstone (a brother, and now a companion of the African explorer) having asked a dismission from the same.

PEARL.—We learn that petitions, numerously signed, have been presented to the Governor, asking that Rev. Cyril Pearl of Baldwin may be appointed Superintendent of the Public Schools of Maine.—*Mirror.*

PITKIN.—Rev. C J. Pitkin removed from Winchester, Ill., to Troy, Madison county, Ill.

REMINGTON.—Rev. S. Remington has resigned the pastoral care of the East Brooklyn Baptist church, Brooklyn, N. Y., to take effect in three months. He has been its pastor between four and five years.

ROCKWOOD.—Rev. L. B Rockwood of Rocky Hill, Ct., has accepted the appointment of District Secretary of the "American Tract Society," for Connecticut and Rhode Island.

RODROCK.—At a special meeting of the Mercersburg Classis, German Reformed, held in Chambersburg on the 16th ult., the pastoral relation between the Rev. W. D. C. Rodrock and the Grindstonehill charge was dissolved, to take effect on the 1st of April.

RUSSELL.—Rev. C. Russell has closed his labors at Littleton. His post office address at present is Hartford, Vt.

SAMSON.—We are glad to learn of the election of Rev. Geo. W. Samson, D.D., pastor of the E-street Baptist church, Washington, as President of Columbia College. Dr. Samson is a gentleman of well-known ability, and many engaging qualities, which promise well for his success in his new position.—*Examiner.*

SPOR.—Rev. Alpheus Spor has accepted the restorship of Trinity church, Cohoes, Albany county.

SUMAN.—Br J. J. Suman, who now resides in Frederick, is about organizing a new pastoral charge, five miles southeast of Frederick, and is likely to succeed in building up a congregation and church.—*Luth. Obs.*

THOMPSON.—The Rev. John B. Thompson, formerly of Readington, N. J, has been called to the First Reformed Dutch church of Metuchin, and installed.

UPHAM.—Mr Nathaniel L Upham, a member of the last class at Andover, has received a call to become the pastor of the Congregational church in Manchester, Vt.

VACANCY.—The Liberty charge, Indiana, is now vacant and anxious to procure a pastor. Persons desiring information respecting this charge will address Dr D Beaver. Dr B is an eminent member of the church, and a man of great personal worth, and any communication from him is perfectly reliable.

VAN DOREN.—Rev. Wm. H. Van Doren of the Classis of New York of the Protestant Reformed Dutch Church, who is at present laboring in the Presbyterian church at College Hill, (N.-S.) was received as a member of the O. S. Presbytery of Cincinnati.

WATSON.—Rev. John Watson, an emident theological tutor in Hackney College, London, was knocked down by the pole of an omnibus a few weeks since, and the greater part of the front of his face driven in, causing his death in a few hours.

WILKINS.—Rev. W. Wilkins has resigned the pastorate of the Baptist church at Summer Hill, Cayuga co, N. Y.

FOREIGN RELIGIOUS INTELLIGENCE.

Prepared Expressly for The Independent.

RUSSIA.

The Greek Church and the State.

The clergy of the Russian Church are well pleased with the scrupulous observance of the religious rites and customs of the Church on the part of the Emperor and the Empress, and do not fail to eulogize them for it whenever a suitable occasion offers. The monastery of St. Sergius, near Moscow, seems to enjoy the special favor of the Imperial family. The youngest child of the Emperor is called after the Saint, and recently the Emperor and Empress betook themselves again to the monastery, to thank the Saint for the protection granted to the Empress at her last delivery.

A late number of *The Revue des Deux Mondes* of Paris brought an elaborate article on the Schismatics of the Russian Church, who are said to represent in many respects the better, more moral, and fervid elements of Greek Christianity, in opposition to the formality and corruption of the Orthodox Church. By the constant intercourse with the State Church they have, however, received from it many germs of corruption, and in consequence of the long continued persecutions they have fallen into a stubborn fanaticism. The measures which the Government of Nicholas adopted for their extermination, are shown to have not only failed, but to have had, on the contrary, the effect of increasing their number. Lastly, the policy of the present Government with regard to them is reviewed. They enjoy now a greater toleration. The officers of the state are no longer permitted to consider their marriages and their children as illegitimate; yet all the former intolerant laws have not yet been revoked, as, *ex gr.*, no passports are given to any of their members for a journey in foreign countries.

We learn from a Russian paper that about six months ago the peasants of the government of Kowno, of their own will and accord, took in their churches the solemn vow to drink no more brandy, and that as yet they have fulfilled their promise with admirable perseverance. In taverns where formerly a thousand gallons of brandy were sold during a month, now hardly ninety are consumed, and these mostly on the public highways. The proprietors of several estates have been compelled by this reform to close their distilleries, at least for a while. The closing remarks of the Russian papers which bring this news show, moreover, with what freedom the Russian press is permitted to handle subjects of moral reform. Under the Government of Nicholas the formation of temperance societies and the distribution of books relating to it was strictly forbidden, because the income from the consumption of brandy was considered as one of the most prolific resources of the public treasury.

Still, in the provinces religious oppression seems to have not yet ceased. A Polish paper, *The Wiadernisci Polskie*, published recently the following facts, which, if true, would represent the progress of religious toleration in Russia in a less favorable light than Europe and America generally are accustomed to view it. "In the government of Grodno," it says, "in the district of Wolkowysk, there lies the crown-estate Porozovo, consisting of about 150 houses. Having become by force, together with other villages, Greek Schismatics, it received a very illiterate and avaricious Pope as its minister, who imposed the hardest labor on the peasants and made them pay for every ecclesiastical service in the most unmerciful manner. The peasants, provoked by such treatment, determined to return to the Catholic Church, without asking the Government for permission. They applied to an aged Catholic priest, Olendgki, who heard their confessions and readmitted them to the Church. As soon as the Greek clergy heard of this, an investigation of the whole case was commenced. The Governor General, Nasimoff, sent a division of troops to reduce the peasants to obedience. All the inhabitants of the village, without exception, were beaten with rods, and about one hundred were knouted, in consequence of which three of them died. The priest who had received them into the Catholic Church had fortunately died before, but two other priests, who were in some way implicated, were deposed and threatened with Siberia."

A new ecclesiastical seminary was established in October at Tomsk, for the eparchy of Tomsk, which comprises the two large governments of Tomsk and Jenisei. This is the first step taken for the education of priests of the Russian Church in those distant regions.

The Roman Catholic Church.

According to a correspondence of *The Gazette of Augsburg* the Roman Catholic Church in Poland is suffering great losses. A mystic writer, Towianski, who believes to have received, in visions, a call for reforming the Catholic Church, finds numerous adherents, who revere him as a new Messiah. His principal apostles are Rozyzki and Dimski. Since his works and those of his followers have been put on the Roman *Index*, and their school at Bertignolles, in France, suppressed, the spreading of the sect in Poland is said to become even more rapid. A young talented poet, Adam Gorezki, has published a collection of poems against the power of the Roman Catholic hierarchy, which has been received by Young Poland with great enthusiasm. Another writer, Maciejowski, points out to his countrymen the Roman Catholic Church as the great hindrance to a union of all the Selavonians. His works have likewise been placed on the Roman *Index*, since which time they have found an immense circulation.

A Polish-Catholic paper, *The Nadwislanin*, reports from Russia that in Wilna the convent and church of the Augustinians have been recently given to the Sebismatics, although the Emperor had, at a recent visit in Wilna, promised to the Catholic Archbishop, Zylonski, that in future no Catholic church would be confiscated. The same paper maintains that the Catholic inhabitants of the village Pawlow, near Wilna, though they have not been serfs for more than half a century, have been compelled by the Governor-General Nasimoff to join the Russian Church. The same news is given in the Russian paper published by Alexander Herzen in London, and therefore, in the main, undoubtedly correct. The paper of Herzen published also a letter by Archbishop Philaret of Moscow to General Nasimoff, of Dec 15, 1855, in which the desire of the Lithuanian people to return to Rome is admitted. Even *The Nord*, the unofficial paper of the Russian Government published in Brussels, has correspondences from Russia which state that addresses of Lithuanians who wish to exchange the Russian Church again for Rome, have been presented to the Emperor, and this asked for permission has been refused to them as contrary to the laws of the empire. Finally, the Minister of the Interior, Count Lanskoff, has, on Nov. 12, 1858, communicated to the Catholic Consistory of St. Petersburg, the highest ecclesiastical board of the Catholic Church in Russia, that the Emperor has given orders to renew very strictly the prohibition of receiving any members of the Greek Church into that of Rome.

The Evangelical Lutheran Church.

The Theolgical Faculty of the University of Dorpat has announced the publication of a Theological Quarterly, called *The Dorpater Zeitschrift fur Theologie und Kirche*, which will appear under the auspices of the University. The prospectus says that the Theological Faculty has been often requested by Lutheran pastors in all parts of Russia, and by theologians of other countries, to start a new periodical, and has complied with these requests the more readily, as a new organ of the German Lutheran Church in Russia seemed to be a great want. For, in the first place, it appeared desirable to offer to the disconnected parts of the Church, which are separated by great distances, a literary medium for a more lively converse and exchange of thoughts. Secondly, it seemed expedient to establish for the only Lutheran Theological Faculty of Russia an organ, through which it may keep up an uninterrupted and direct intercourse with the pastors and congregations. Thus the new paper will have a scope different from the Protestant papers already existing. The hope is expressed that by this means the Theological Faculty of Dorpat will unite still more closely the Lutherans in Russia with the Lutheran Churches of Germany and other countries. To the Protestants in other countries it announces that it gives them fuller intelligence concerning the condition and the literary enterprises of the Lutheran Church of Russia, than any other Russian paper. The principal aim, however, shall be to promote the union of the Lutheran Church. There are some very able men in the Faculty of Dorpat, *ex. gr.*, Kurtz and Keil, the works of both of whom have appeared in English translations. But at the same time, the theological views professed by the whole Faculty are very strongly in favor of High-Churchism. Dorpat stands in this respect on a level with the Theological Faculties of Leipzic, Rostock, and Erlangen.

The Evangelical Church has been permitted by the Government to establish a general ecclesiastical fund, from which churches, schools, and parsonages may be built, poor and superannuated clergymen and teachers supported, and the education of teachers and public instruction promoted. This permission has been often applied for before, but in vain. That it has now been granted, the Protestants owe to the Minister of the Interior.

Buddhism in Russia.

According to a work of Bishop Nil on Buddhism, there were at the beginning of the present century two Buddhist Bishoprics in Russia, one in the district of Nertchinsk, the other on the other side of Moscow, Jablonoi, on the lake of Gunse. Now only the latter is left. There were in Russia in 1822, 2,532 Lamas. At present, there are, according to an official census, 34 Kumyons with 285 Lamas, and a population of 124,000 souls.

Literature and Public Instruction.

Several reforms have been lately introduced by the Minister of Public Instruction, or, as he is called in Russia, the Ministry of the Enlightenment of the People. The Universities will be arranged in future after the model of those in Germany. The annual courses of studies will be changed into semi annual; the yearly examinations and the uniforms of students will be laid aside. The students in Moscow, who now number 1,700, have received permission to publish a literary paper and translations of foreign works. Some of the younger professors in that city draw large audiences, and exercise a great influence on the development of a Russian literature. In St Petersburg, courses of lectures on the Sanscrit have been commenced, and the lectures on the Chinese and Japanese are attended by larger numbers than ever before. The Government is paying great attention to the study of Oriental languages, which it considers as an efficient means of extending the Russian influence in Asia.

Also for the spreading of primary instruction great efforts are made. Their number of primary schools has been greatly increased, and also the Jews are now no longer overlooked, but large sums have been assigned for their schools. The expenses of the Ministry of Public Instruction for 1857 amounted to 2 933,000 rubles.

In the same year there appeared in Russia 1,425 original works and 201 translations. To the 101 newspapers and periodicals which were in existence at the beginning of the year, 14 new ones were added, and permission was given for the appearance of 24 others. About 1,600,000 volumes were imported from foreign countries; an increase over the preceding year of 200,000. Among the translations from foreign literatures which are now in course of publication, we mention the complete works of Shakespeare and Schiller. The number of books published in Poland amounted to 564. Not a single one was entirely suppressed by the censor, but about 40 were returned to authors with the request to change several passages. But the papers and books published by Russian fugitives, especially those of Alexander Herzen in London, are still strictly forbidden. They dare not even be mentioned in Russian papers, and the Governments of Prussia and Saxony have been prevailed upon to forbid them in their states likewise. They are smuggled into Russia, however, through Constantinople and Sweden, and are said to have a very large circulation.

Literary Record.

BOOKS RECEIVED.

Cooper's Novels.—"The Red Rover; a tale." By J. Fenimore Cooper. Illustrated from drawings by F. O. C. Darley. Crown 8vo, pp. 522. Published, uniform edition, by W. A. Townsend, 46 Walker st.

Alice Cary.—"Pictures of Country Life." By Alice Cary, author of "Clovernook," etc. 12mo, pp. 359. Published by Derby & Jackson, 119 Nassau st.

Mansoul.—"The Losing and Taking of Mansoul; or, Lectures on the Holy War." By Alfred S. Patton, A M., author of "Kincaid, the Hero Missionary," etc. 12mo, pp. 286. Published by Sheldon & Co., New York; and Gould & Lincoln, Boston.

Redpath.—"The Roving Editor; or, Talks with Slaves in the Southern States." By James Redpath. 12mo, pp. 349. Published by A. B. Burdick, 8 Spruce street.

New York Scenes.—"Matrimonial Brokerage in the Metropolis; being True Narratives and Strange Adventures in New York, and Startling Facts in City Life." By a "Reporter of the New York Press." 12mo, pp. 359. Published by Thatcher & Hutchinson, 523 Broadway.

Lady Morgan.—"Passages from my Autobiography." By Sydney, Lady Morgan. 12mo, pp. 382. Published by D. Appleton & Co., 346 Broadway.

Barnes.—"The Atonement, in its Relations to Law and Moral Government." By Albert Barnes. 12mo. pp. 358. Published by Parry & M'Millan, Philadelphia.

Bunsen's Bibelwerk.—"Die Bibel, oder, die Schriften des Alten und Neuen Bundes," etc. By Christian Carl Josias Bunsen, Ph D, D.C.L. Large 8vo, pp. 394.

THE INDEPENDENT.

TABLE OF CONTENTS.

OUR SPECIAL CONTRIBUTIONS.
The Episcopal Service..... 1
From Our English Correspondent..... 1
The Closing Scenes of Congress 1
A Great Slave Sale at Savannah..... 1
Where are the Green Mountains?..... 1

OUR CORRESPONDENCE.
Structure and Ornament.. 2
What have Pastors and Churches to do for Missions?..... 2
Mr. Beecher and Dr. Harris 2
Antioch College..... 2
Rev. Professor Hitchcock.... 2
Prof. Guyot's Lectures..... 2

RELIGIOUS INTELLIGENCE..... 2
Ministerial and Church Register..... 3
For. Religious Intelligence.. 3
LITERARY RECORD..... 3
GENERAL NEWS..... 3

EDITORIAL ARTICLES.
Burns and David; a Parallel and a Contrast..... 4
Is Adultery a Crime?..... 4
Up-Town Churches 4
Prof. Hitchcock and Rev. Mr. Van Dyke..... 4
The Congregational Journal on the Late Council. 4
Tract Society Items..... 4
Rev. Mr. Spurgeon's Visit. 4
Church Anti-Slavery Society. 5
ADVERTISEMENTS..... 5
FAMILY READING..... 6
FOREIGN MISCELLANY..... 6
ADVERTISEMENTS..... 6
ADVERTISEMENTS..... 7
EDITORS' BOOK TABLE..... 8
COMMERCIAL AND FINANCIAL. 8
PRICES CURRENT..... 8
ADVERTISEMENTS..... 8

The Independent.

NEW YORK, MARCH 10, 1859.

BURNS AND DAVID; A PARALLEL AND A CONTRAST.

THE civilized world, at least the English-speaking portion of it, has magnified the centennial of the poet Burns. Festivals, small and great, orations, speeches, poems, dinners, dances, have commemorated the fact that on the 25th of January, 1759, the plow-boy poet was born. It is a great thing for any man to live in the memory of mankind for a hundred years; it is a striking tribute to genius, that one whose literary life was provincial in his own time, whose muse uttered itself in a dialect which requires a glossary for every poem, instead of sinking into oblivion, should have extended his dominion far beyond the boundaries of his native Scotland and the barriers of her provincial tongue. Burns was a poet of Nature, inartificial, simple, true; and Nature speaks with the same voice to men in all ages and in all lands. Burns was a poet of the Heart, and "as in water face answereth to face, so the heart of man to man." Burns was a poet of Humanity—not of a sickly, sentimental philanthropy, nor of a wild, fierce communism, but of that broad, deep hearty sympathy with human nature which maintains that whatever one's infelicities of birth or condition, "a man's a man for a' that." And this conviction grows with the progress of race, and so the plow-boy of Scotland grows as a poet of mankind, and Ayrshire vies with Stratford and Abbotsford as as a place of literary pilgrimage. But when we have said this we have spoken all his meed of praise, and cannot forbear a censure mingled with pity. Who would put the poems of Burns into the hands of his children except in an expurgated edition? Burns abused his genius, abused himself, grew miserable in life, and died a miserable death.

How marked the parallel, and yet how striking the contrast, between the national poet of Scotland and the poet of Judea. Burns was a plow-boy; David a shepherd-boy; and both exhibit in their verse their familiar education in the school of Nature. Burns "walked in glory and in joy, behind his plow, upon the mountain side;" David sang, "The Lord is my Shepherd; he leadeth me into green pastures, and beside the still waters." Burns had the discipline of poverty and the world's reproach, and some of his finest songs are the protest of a manly heart against the contumely of society. David indited some of his most touching psalms when an outcast in the wilderness, hunted by the envy and rage of Saul. Burns was trained in religious sentiment by his pious father---and he shows the fruits of this in his Cotter's Saturday Night and other poems. But he did not love as did David the God of his Fathers. With David religion was no tradition nor poetic sentiment, but a living inspiration. Burns had a season of temporal elevation and prosperity, when by the favor of the first literary circle of Europe, the way of social advancement and of honorable emolument was opened to him in Edinburgh. David rose to the highest station and power among his countrymen, the king and psalmist of Israel. Burns grew giddy with the temptations of new scenes. As Carlyle so forcibly says, he became "initiated into those dissipations and vices which are a kind of mud-bath in which young men are steeped He lost his innocence, and wild desires and wild repentance alternately oppressed him. The blackest desperation gathered over him, broken only by the red lightnings of Remorse." David too had his fall from virtue; but he never used his pen to tempt others by the gilded seductions and passionate appeals of vice. And where Burns has unvailed only the horrors of remorse, David has opened a fountain of repentance, and his psalm of contrition is the liturgy of all humbled and penitent souls. Burns had a sad reverse of social position. He might never have been rich, yet he might always have been respected, admired, courted. But he chose the companionship of the ale-house, and trifled with virtuous love, and society turned away from him in coldness and disgust. He felt himself an outcast; he sank into moodiness and despondency, and died the victim of a debauch.

David too suffered the most painful reverses of fortune. The rebellion of his favorite son drove him into exile—a fugitive in the wilderness beyond Jordan. But in this hour of overwhelming calamity the true greatness of David, the greatness of a soul confiding in God with faith and love, most signally appears. He has no reproaches for his enemies and no fears for himself. He breathes forth his sacred trust in God, saying "I will not be afraid of ten thousands of people . . . I will both lay me down in peace, and sleep, for thou, Lord, only makest me dwell in safety." And while the rebels at Jerusalem are reveling in his palace, he can gratefully sing, "Thou hast put gladness in my heart, more than in the time that their corn and wine increased." His life is true to God, "and the fire that is in him is a strong, still, central fire, warming into beauty whatever it touches." The life of Burns was false to his Maker, and false to himself; and his was "the mad fire of a volcano."

We do not need to insist upon the inspiration of David in order to point this contrast. Believing most fully that his Psalms present the highest internal evidence of divine inspiration, we yet have run the parallel upon a lower level, that we might win the ear of the admirers of the Scottish bard to the pure and heavenly strains of the singer of Israel. When the announcement of a Burns Centennial was made in Scotland, Rev. Dr. Alexander of Edinburgh thus repudiated it from the pulpit:

"If he had been a mighty prince who had delivered a nation from a cruel bondage, and raised it to a high condition of liberty and civilization, if he had been a discoverer in science and philosophy who had conferred the benefits of wealth and social improvement on the world, I should consider the homage about to be paid to him as both foolish and wrong. But when he (Burns) was a person who never loved a woman but to betray her, and who never made an acquaintance among either young men or women, but he injured or corrupted, I am at a loss to explain the infatuation which has fallen upon my country. England would not do so for her Milton, Germany would not do so for Goethe, Italy would not do so for Tasso or Dante; but Scotchmen are about to do this for a man who was far beneath either of these great sons of genius. I cannot but regard this conduct, in every view of it, as both foolish and wicked."

We think this condemnation too severe. But now that the apotheosis of mere sensual genius is over, let sober thought recall the wretchedness and gloom of a life without piety, and seek the comfort and joy of the God of David. There are those who boast themselves of genius and taste, who will pour forth libations at the shrine of an apotheosised debauchee, but can discover no beauty in the fifty-first Psalm.

IS ADULTERY A CRIME!

THERE is no reason why we should not plainly speak or write the word adultery. The word is in God's awful decalogue, and till our children cease to learn those ten commandments, the word must be spoken. The wickedness which that word designates, must be spoken of; and it cannot be described or mentioned by any delicate circumlocution which is not in reality more offensive to a pure mind, and more suggestive to an impure mind, than the plain, out-spoken word for which it is substituted.

Is that wickedness a crime? It was a capital crime under the law which God gave to Israel by Moses. In that law we find the express enactment, (Lev. xx. 10) "The adulterer and the adulteress shall surely be put to death." It has been and is, in almost all countries, savage or civilized, (save only the most degraded) a crime against the laws—a crime not inferior, or only inferior in guilt to murder—a crime punished either capitally, or with such scourgings, mutilations, indignities, and imprisonments, as were deemed an adequate expression of the common horror and indignation with which so hideous an offense against society ought to be regarded. Our Saxon ancestors, long ago, with their stern, rude justice, burned the adulteress, and set up, over her ashes, a gallows on which her paramour was hanged. At a somewhat later day, Edmund, the Saxon king of England, ordained that adultery and murder should receive the same punishment. Under Canute the Dane, the adulterer was banished and the adulteress suffered the cutting off of ears and nose. Under Henry Ist, the third Norman king of England, the crime was punished by putting out the eyes. One of the evils which England suffered from its connection with the Roman Pontiff, and from the long conflict between the civil and the ecclesiastical power, was that, gradually, a certain class of causes—including all causes about marriage and divorce, and with them all offenses against chastity—were withdrawn from the province of the common law, and were carried into ecclesiastical courts—where adultery was punished with ecclesiastical censures, and with fines and other penances, the fines being in form "for the soul's health" of the offender, but in reality for the coffers of the church. When the half-reformation took place in England, the entire machinery of ecclesiastical courts and ecclesiastical law, instead of being abolished, was retained with only such modifications as were made necessary by the transference of the supremacy from the Pope to the king or queen for the time being. We will not venture to say what changes have been made by recent acts of Parliament; but at the time of the separation of the United States from the British empire, adultery was not a crime against the common or statute law of England, but was in that country, and in the colonies so far as they were governed by English courts and laws, only a spiritual offense, cognizable by the ecclesiastical or spiritual courts, and punishable with fines *pro salute animæ*.

Thus it came to pass that in this state of New York adultery is not a crime. The injured wife or husband may indeed obtain a divorce. The injured husband may sue the paramour of his adulterous wife and obtain pecuniary damages. But "the People of New York, by the grace of God free and independent," have never yet established any law which makes adultery a crime against the state. Provision was made under the new government for the other functions of what are called in England ecclesiastical courts—for the probate of wills, the settlement of estates, the granting of divorces and such matters; but no provision was made to punish one of the grossest and most odious of all offenses against the welfare of society. The omission is not difficult to be accounted for, when it is remembered what position and influence such men as Aaron Burr had at that period in the politics and government of New York. Does not the fact that to this day adultery is not a crime against our laws, suggest the inference that, to this day, men like Aaron Burr in their morality have been able to control the course of legislation?

In the New England states, where the Puritans took the Hebrew code as the basis of their jurisprudence, adultery was, and is yet, a crime against society, a wickedness denounced and punished not by "public opinion" only, but by public justice,—though in modern times the penitentiary has been substituted for the gallows as a means of punishment. How the law stands in other states, we have not taken the pains to inquire, but our impression is that in the United States generally, adultery is not a crime, save where the Puritan influence of New England has inscribed upon the statute-book its own abhorrence of so foul a wickedness—an abhorrence not Puritan only but human.

Is adultery a crime at Washington? In the absence of any positive information on the subject, we may safely assume that it is not. Philip Barton Key, then, at the moment when Daniel E. Sickles, with an accomplice coolly looking on, shot him through and through, with bullet after bullet, while the wretch was begging for his life, was in the eye of the law an innocent man. He had committed no crime. He had done nothing for which the law ordained by Congress for the good government and moral welfare of the Federal City has any censure. And yet there is no doubt in any quarter that the willful and deliberate killing of that man, in a public street, without even putting him on his defense, or giving him an opportunity to run away, will be pronounced a justifiable act by the judicial expounders of the law at Washington, and by the jury, if the case shall come to trial.

Why will this be so? Simply because the law refuses to do justice on the adulterer. Once more the terrible principle will be affirmed, directly or by implication, that when the law refuses to express a just abhorrence of any wickedness, and to protect by adequate punishment the welfare of society, the offender must be left to the bullet or the dagger of private vengeance, and the red-handed avenger, who has done for society what society would not do for itself, must go free. Thus, by the inextinguishable instinct of justice in human nature, the absence of a law against adultery becomes itself a law more bloody than Draco himself would have enacted. The law soon to be announced from the bench at Washington in the case of this man-slayer Sickles, is this:—The husband of an adulteress may kill the adulterer, at his own discretion, in his own way, and be innocent.

Well; if that is to be the law, let it be known and settled. Every man his own avenger, is indeed a somewhat hazardous principle in society—a not very certain method of realizing the awful beauty of justice. But perhaps even this *may be* better than

"Adultery neighing at his neighbor's door"

with full impunity. If it is to be the law that a man like Philip Barton Key may be killed like a wolf, or like a snake, by any man who, judging and deciding in his own case, may consider himself in the aggrieved condition in which Daniel E. Sickles found himself, let it be unequivocally declared. If the result should be a pretty general shooting down of that sort of men till they grow scarce at Washington, even that may be better than the unchecked growth of that social rottenness which threatens to make our Federal metropolis as infamous as Vienna or Naples.

But what if Sickles had killed his wife? Would he have committed any crime? Admitting that there is a law at Washington against the adulterer, and that by that law Key was rightfully and legally put to death, is there any law against the adulteress? We are inclined to think there is none. The newspapers, and newspaper correspondents, all alike—those who justify Sickles, and those who condemn him on the ground that if he was right in shooting Key, there are men enough who ought to shoot him for the same cause—seem to agree in speaking of Mrs. Sickles as merely unfortunate, sinned against by her husband in one way and by the villain Key in another way, but not much to be blamed, a giddy young thing who could not help herself. How is this? Is this the American theory of the dignity and capabilities of woman? Is it our doctrine in this country that a woman with a husband, can be treacherous to that husband while she continues under his roof, flaunting in the costly apparel and flashing with the jewelry which his fondness lavishes upon her—can put herself into the power of an adulterer, coming to him at his signal, or receiving him into her husband's house, month after month—and be *only* an object of commiseration? Is not that woman as gross and vile a wretch as was her paramour? If while the adulterer may be killed at sight, the adulteress is not to be blamed—not to be abhorred—not to be punished, save by exclusion from fashionable society after she is found out—then the Oriental practice of putting women under locks and bolts for safe keeping is the right way of dealing with the helpless things. How miserable a sentimentalism is that which thinks that God has given to woman in her proper state, a wife in her own family, no power of self-protection against a seducer. As one of the brothers says in Comus,

"My sister is not so defenseless left,
As you imagine. She has a hidden strength
Which you remember not"—
"'Tis chastity, my brother, chastity:
She that has that is clad in complete steel."
—"So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt."

UP-TOWN CHURCHES.

WE hear of several movements for the organization of new churches in the upper part of the city. Dr. Hague's society (Baptist) have already decided to remove from Lexington avenue to Madison avenue and Thirty-first street. A third Unitarian society is to be organized, having in view a location in the vicinity of Broadway and Thirty-fourth streets. An Episcopal congregation will probably soon be transferred from down-town to the same vicinity—thus making this most eligible point a center of moral and religious influences. But it is time to begin to occupy the regions beyond. From Forty-second street to the Central Park there is a large area between the Fourth and Seventh avenues, destined to be occupied by a dense population, and as yet unprovided with houses of worship. The Reformed Dutch Church have taken measures to erect a church on Fifth avenue near Fiftieth street. There is ample room for a new Congregational church in the same vicinity, and we do not doubt there are enough intelligent and substantial Congregationalists not yet united in any organization, to give to such an enterprise the necessary vigor and stability.

At the late Council, a New York pastor predicted that within two years there would be another strong and healthy Congregational church above the Tabernacle, near the Central Park, and that the strength of Congregationalism, which had been somewhat diffused in general labors, would become more and more concentrated in visible organizations of commanding influence. For ourselves we have no doubt of this. The principles of Congregationalism have a strong hold upon this community. All that is wanted is facility for combination. If some fifty Congregationalists now scattered in various churches should so agree, there might at once be formed a church near the Park, which would prevent the overflowings of the Tabernacle, and the up-town "Puritans," from being lost in other denominations, and would attract to itself much of the yearly emigration from New England. While the Church of the Puritans would retain the down-town interest of the denomination, two churches of the same order up-town would greatly strengthen each other.

PROF. HITCHCOCK AND REV. MR. VAN DYKE.

ON another page of this journal will be found Prof. Hitchcock's explanation and defense of his view of the Pentateuch. While it will be read with interest and, we trust, with candor and charity, those who are intent only upon the truth, will regret that the Professor has expended so much rhetoric upon his personal position, and has indulged in such harshness of expression toward the brother who, as a pastor caring for the youth of his flock, felt constrained to warn Christian parents in Brooklyn of the rationalistic tendencies which he suspected in Dr. Hitchcock's lectures before the Packer Institute. The brother who assumed this unwelcome responsibility is the Rev. H. J. Van Dyke, the well-known and much-esteemed pastor of an Old-School Presbyterian church in Brooklyn. In making the original statement in *The Presbyterian*, which he did over his own initials, Mr. Van Dyke acted with entire conscientiousness, and from a commendable regard to the interests of truth in the community with which he is so much identified. Under the same responsibility Mr. Van Dyke appears in *The Observer* of last week over his proper signature in a letter of two columns, reiterating and maintaining his original charge. The letter is written with marked candor and courtesy, and we regret that we cannot make room for it by the side of Prof. Hitchcock's communication. But in order that our readers may have the whole case before them, we here insert the essential points in Mr. Van Dyke's averments. He classifies these points as follows:

1. "You [Prof. Hitchcock] announced that the Pentateuch is a *Pictorial Epic*, composed of various fragmentary poems compiled by Moses.

2. "You proceeded, in Oriental style, to mystify the plain record of the creation and the fall.

3. "You sowed in Brooklyn those seeds which have yielded a plentiful harvest of infidelity in Germany."

We shall give in full what Mr. Van Dyke says upon the first and second points; for if these are made out the third is a natural and logical inference.

"1. In regard to the first, I must confess that it does not give the precise form in which you announced your views. You did not call *the Pentateuch* a pictorial epic; you only applied that term to *the first portion of the Book of Genesis*. Now, sir, if you will forgive me for whatever injustice I may have done you by this error, I will also forgive you for your disingenuousness in denouncing my whole statement as a wanton falsehood.

"In your letter to *The Observer*, you admit all that I have attributed to you in regard to the composition of the Book of Genesis. You accept the following statement of Pareau with the indorsement of Bush and Parr: 'Many have observed and proved beyond a doubt, that the Book of Genesis is formed of various fragments written by divers authors and merely compiled by Moses, and thus prefixed to his own history.' You also refer to documents or written traditions as being incorporated in the sacred records. In your lectures you not only 'spoke approvingly of this theory of compilation,' but announced it as the indubitable result of learned criticism. You asserted with Eichorn, that there are two distinct documents separated from each other by the fourth verse of the second chapter. Besides this, you more than intimated that Moses was greatly assisted by Egyptian antiquities, the 'esoteric knowledge' of their priesthood, and the faintest whispers from ancient times. You made it perfectly plain that he was not dependent upon the Holy Spirit for his information concerning the sublime mysteries of the creation and the fall, but only for the wisdom with which he made selections from abundant uninspired materials. And yet you add in your letter to *The Observer*, that you have never countenanced 'the document hypothesis of later German criticism'; by which I understand you to mean that you do not countenance the terrible results to which your theory of compilation has led in Germany. Certainly you do not. This is just what I said in my article to *The Presbyterian*. You do not gather nor distribute the plentiful harvest which has grown in Germany; you only plant the same seeds in the mellow soil of Brooklyn.

"You will not deny that you called the record of the creation and the fall *A Pictorial Epic*. You said this not once, but repeatedly; not by way of passing illustration, but as the basis of a pictorial exposition. You *defined* the first chapter of Genesis as a pictorial epic; and you made the assertion that the creation and fall are described *epically*, the strong point in your method of interpretation. Lest the young ladies should not fully understand what is meant by an epic, as distinguished from a history, you brought in the Paradise Lost and Pilgrim's Progress to illustrate the point. Nothing in all your lectures has made a more profound impression on the tender minds of your hearers. The term *pictorial epic* has passed into a by-word; it will be handed down as a tradition in the school, and be remembered by many of the young ladies, whenever they read Moses, till their dying day. An assembly of school-girls was a mellow soil for such seed, and I regret your success in planting it. What fruit it will yield God only knows.

"Moreover, you will not deny that your application of the term pictorial epic to the record, was intimately and logically connected with your theory of compilation as its base, and with your pictorial interpretation as its superstructure. You said emphatically, and with that comprehensive logic with which you dispose easily of so many old theories, that Moses did not get his account from God by immediate inspiration, *as was formerly believed*. According to your theory, the pictorial elements of the narrative did not originate with the Holy Spirit, but in 'the mind of the Orient,' as developed in uninspired pre-Mosaic documents. These documents Moses 'with a wonderful wisdom or rather by a divine illumination, cleared from all impurities as the dew is purified when it rises to meet the morning sun'; so that now the first chapters of the Book of Genesis, 'though written with all the luxuriance of the Oriental style, do not smack the more fasticious Occidental taste. Having made this perfectly plain to the young ladies, you undertook to strip off 'the flowing Oriental costume' from the narrative and reveal the mystic sense. You will recognize in the words marked as quotations in this paragraph a great similarity to your own favorite expressions.

"2. I said in *The Presbyterian* over my initials what I now repeat over my signature, that you 'proceeded in Oriental style to mystify the plain record of the creation and the fall.' This you indignantly declare to be 'an atrocious and wanton calumny.' Hold, sir! you are not now in the rostrum of a female institute, nor in a professor's chair, nor on the seat of judgment. You stand impleaded at the bar of the Church of God; and it becomes you to forbear pronouncing sentence upon the witnesses until you yourself are proved not guilty. You certainly cannot object to the 'Oriental style' I attribute to you; for you apply the very same words to the writings of Moses. Doubtless your indignation is excited because I say you *mystified* the record. Let me prove that you *did*. Here is a young lady of fifteen, about the average age of your audience. She has learned in her catechism that God's works of creation are *all very good*, and has found the proof-texts in the first chapter of Genesis. But how great is her mystification when she hears you assert, that since the beginning of creation there has been no change for the worse in nature; that the *former theory* about the ground being cursed for man's sake is *no longer held*; because science has demonstrated that death was in the world before sin, and that nature was quite as much disordered before the fall as at any period since. Again: she has been taught that 'the sin whereby our first parents fell was their eating the forbidden fruit;' and has learned the proof texts from the third chapter of Genesis. But how greatly is she mystified when you tell her all that is said about the serpent and the tree of knowledge is mere poetic machinery—an Oriental and pictorial way of describing the origin of sin in the human soul. Nor is her mind much relieved when you assure her that the myth is not *puerile* but *Oriental*;—true as poetry, not as prose. Again: She has learned that 'the covenant was made with Adam not only for himself but his posterity.' She has heard the fifth chapter of Romans expounded, and understands the vital connection between Adam's federal headship and the representative character of Christ. Is she not mystified in regard to Paul's exposition of the third chapter of Genesis, as well as in regard to your position as a Presbyterian minister, when you roundly assert, with an emphasis I cannot describe, though I believe I do quote your very words—

"'It has been *clumsily* held that Adam was a federal or representative man; I know not upon what grounds! but this I know, *I did not vote for him*"?

The orthodoxy of the argument founded upon the right of suffrage, the candor of making such a statement in an assembly where the children of various churches were present, and the illustration it affords of 'the becoming diffidence' with which you say your doctrines were propounded, are points with which I am not now concerned. I am only showing how the plain record of the creation and fall were mystified in the apprehension of that simple-hearted school-girl. Shall I go on and show how in other passages the deductions of science were dogmatically arrayed against the letter of God's Word in order to justify a poetic interpretation? Or have I said enough to show that I am not a wanton and atrocious calumniator?"

Under the third head, Mr. Van Dyke states that he does not call Prof. Hitchcock an infidel, nor charge him with designedly propagating infidel sentiments; but as the mythical and poetical interpretation of the history of Redemption introduced by Strauss and his school has led to Rationalism in Germany, a like theory concerning the history of the Fall must lead to like results in Brooklyn.

We cannot but regard Mr. Van Dyke's letter as a very damaging reply to Prof. Hitchcock's defense. Unless the Prof. can vindicate himself logically as well as poetically, the time is not distant when Union Theological Seminary may be known only as a "pictorial" *episode* in the history of the Presbyterian Church, or a mythical tradition with hardly the elements for compiling its history. At the present stage of the discussion we do not propose to enter into the general merits of the questions raised in Mr. Van Dyke's letter. The soundness of Prof. Hitchcock's teachings should be ascertained by the Board of the Seminary. But there are a few points of general interest to the public, upon which we will offer a word.

1. Mr. Van Dyke is not careful to recognize the hypothesis of a partial *compilation* by Moses from existing history and tradition, as distinct from the Rationalistic theory of interpolated documents, and as possibly consistent with a just view of inspiration. May not Luke's Gospel, as intimated in his own prolegomena, have been in part such a compilation, made under the guidance of the Holy Spirit? The attempt to reduce the narrative of the creation and the fall to the theological formulas of Calvin or of any other school, may be as fatal to the *historical* character of the Book of Genesis, as is the attempt to evaporate it into a series of dissolving views prepared by Oriental chemistry. We do not see how Mr. Van Dyke's method would admit any facts of geology, or chronology, or philology, however well ascertained, to modify our *interpretation* of the Book of Genesis, while yet holding fast its integrity and inspiration. We cannot afford to exorcise Reason and Science from the domain of Biblical Criticism. This would multiply infidels.

But on the other hand, Prof. Hitchcock is not sufficiently careful to define his own hypothesis, and to show how this harmonizes with just views of inspiration. Indeed with all kindness toward that gentleman, we must say that the ostentatious and emphatic manner in which he announces as settled, points yet in controversy among the most eminent Hebraists, hardly comports with the modesty and dignity of true science. Brooklyn is a city of some intelligence, and its ministry is certainly not below the average of scholarship in the profession. In such a community a modest statement of reasons for departing from the received faith, would be in better taste than the rhetorical announcement of opinions as authoritative and final.

2. The vagueness of Prof. Hitchcock's statements and illustrations is to be deprecated, especially when it is remembered that his audience—while it embraced not a few persons of high cultivation—was largely composed of unsophisticated school-girls. What does he mean by the phrase "pictorial epic" as applied to the Book of Genesis, and illustrated by a reference to Pilgrim's Progress and Paradise Lost? Does he intend that the Book of Genesis has no more basis of literal historical fact than those creations of genius?—that the design of the author was not to write a record of facts, but to compose a poem with only a general ground-work of fact wrought into an epic form? Grant that there are philological difficulties as to the unity of structure in the Book of Genesis,—difficulties which the theologian should not sneer at as the offspring of infidelity, but should master by an intelligent criticism—is it the province of one who is set for the defense of the Gospel, to cheapen the reverence of youth for the Bible by putting the Book of Genesis upon a level with the Pilgrim's Progress? However Prof. Hitchcock's imagination may revel amid "pictorial epics", when he appears before such an audience ought he not to set a watch at the door of his lips?

3. The sneering tone of Prof. Hitchcock in respect to a cardinal dogma of the High-Calvinistic churches, was a breach of courtesy for which there can be no excuse. We do not hold Mr. Van Dyke's theory of federal headship, or accept his interpretation of the fifth of Romans. We admit that hyper-Calvinism has had some very "clumsy" devices of imputation. But though we do not believe in the Old-School theory of federal headship, we do believe in the courtesies of the lecture-room and of ministerial intercourse. It was very smart, doubtless, for Prof. H. to say that he did not vote for Adam to represent him in the fall. Had he said this in his own lecture-room, to students accustomed to theological inquiry and discussion, it would have been another matter;—though even then we do not see how the Professor could continue to swear by a Confession which he ridicules. But in his audience at Packer Institute were scores of misses who are taught by their parents in the words of the Assembly's Catechism, that "the covenant was made with Adam, *as a public person*, not for himself only, but for his posterity." Prof. H. tells them that this is a "clumsy" doctrine, and raises a laugh at the expense of federal headship. His relations to the Christian community of Brooklyn, as a stated supply in various churches, and to the pastors with whom he has been accustomed to associate, should have restrained him from imitating Dr. O. W. Holmes in ridiculing the Catechism upon the *common* platform of the lecture-room.

4. But the most important feature of this discussion is its bearing upon the proposed reform of New England theology by inoculation from Union Theological Seminary. If the founders and patrons of that Seminary, and the New-School Presbyterian Church, are satisfied to have young theologians trained to interpret Moses as a pictorial poet, and the Westminster divines as clumsy theologians, we shall not interfere with their prerogative. But when it is proposed to graft this new theology upon the Orthodoxy of New England, we protest in the name of all her divines from Edwards to Taylor. *The Boston Recorder* has been trumpeting alarm for New England Theology. There could be no salvation but by a "Puritan Review." Failing of this, as a last resort, Union Theological Seminary—*not* however in the persons of Drs. Robinson and Skinner, still faithful to the theology of Edwards—was invoked to save New England from Rationalism and to revive the Assembly's Catechism. And here is the champion Professor of that institution, gravely charged with teaching Rationalism and ridiculing the Catechism! But, says *The Recorder*, Prof. Hitchcock "has a poetic mind." And will *The Recorder* accept Mr. Beecher's devout and rapturous effusion toward God in Christ as a formula of the Trinity, because its verbal infelicity is due to his poetic mind? The poet, as Carlyle says, is a prophet and teacher to his age; but should a theological teacher be a poet exhibiting "pictorial epics"?

What a rout has been made by *The Recorder* at Mr. Beecher's squib on "Total Depravity"—a remark misapprehended and misapplied, and infelicitous mainly because of the circumstances in which it was uttered. But here is the Professor whose Orthodoxy it vouches for, and whose aid it invokes for New England Orthodoxy, assailing with undisguised ridicule one of the cardinal doctrines of the Catechism. Brethren in New England, think of these things, before you enlist in a theological war under such leaders.

THE CONGREGATIONAL JOURNAL ON THE LATE COUNCIL.

THE Council recently convened in this city having issued its Result, and adjourned *sine die*, can have no more importance in the public mind than may pertain to the principles which it enunciated as the basis of its action. We shall not, therefore, protract the discussion of the merits or demerits of the Council as a body, but shall allude to it only as a text for the discussion of principles. *The Congregational Journal* of New Hampshire offers the following comment upon the Result:

"We sincerely question whether according to Congregational principles the Council had any authority or right to declare these men members of the Church of the Puritans 'in good and regular standing,' and then to dismiss them from the church and recommend them to other churches. It seems to us to be an assumption of power subversive of the independence of the churches. The Council was competent to advise the church to restore the brethren and grant them letters of dismission and recommendation to other churches, and to such advice their power was limited by the principles of Congregationalism. If the church had done wrong, in the premises, the act did not destroy their right of self-government, nor make them responsible to an *ex-parte* council. We express no opinion upon the acts of the church. If it has transgressed the laws of Christ's house, there is a way provided in our system for calling it to an account, but this Council was not the authorized tribunal to try it.

"What has that Council done? Why, it has pronounced certain persons members of the Church of the Puritans which the church in its sovereign pleasure had declared were not members, and then it has given them letters of recommendation to any other church they may please, saying that when received their connection with the Church of the Puritans is dissolved! With all due respect to the learned and distinguished men of that Council, we must say we have no such Congregationalism in New Hampshire."

We assure *The Journal* that we have no such Congregationalism in New York, as its construction of the Result of Council would imply. The Council in its *Result* did not attempt to restore the brethren who convened it, to actual membership in the Church of the Puritans. In the letter of commendation prepared by the Moderator and Scribe, there is a phrase which might be so construed; but this we are sure was an error of form, owing to the hurried attempt of the officers to compress into a few words the Result of the Council. This letter seems to affirm that the bearers were actually reinstated in the fellowship and watch of the Church of the Puritans. But the letter must be interpreted by the Result, in which the Council affirmed nothing more than that the brethren named ought to be "*recognized* as members of the Church of the Puritans in good and regular standing." A Presbytery would have overruled an arbitrary decree of a Session, and have put back these brethren into actual membership. Thus would have followed an appeal to Synod and to General Assembly, and the whole land would have been agitated by the case. The Council attempted no such usurpation over the Church of the Puritans.

We cannot go so far as *The Journal* toward "an assumption of power". We do not believe that the Council was even "competent to advise the church to restore the brethren." It had no right to advise the church in anything, or to interfere with its interior affairs. The Council advised these *brethren*, if they could do this conscientiously, to seek a better understanding with the church; and doubtless took it for granted that this would be their first step, before seeking letters from the Council. In the failure of such reconciliation, the Council declared its opinion that inasmuch as the church had pronounced these brethren "in regular standing," and had never begun a process of discipline to impeach that standing, they should be affectionately received by other churches *as* in good and regular standing in the Church of the Puritans.

If at the meeting before which Dr. Cheever laid the request of certain brethren that he would resign his office, the church had voted to dismiss him, offering him a certificate that "he had been for ten years their pastor, and was dismissed to any other field", he would have demanded a hearing; and if denied this, he would have demanded a mutual council; and if denied this, he would have called an *ex-parte* council to give an opinion upon such proceedings. And if the council, in such a case, had so judged, we trust that even the churches of New Hampshire would have affectionately received him, just as if he had been duly dismissed and commended by the Church of the Puritans as their faithful and beloved pastor.

TRACT SOCIETY ITEMS.

WE have received from New Jersey a warm letter of rejoicing at the opening of an agency of the original American Tract Society in this city. Many of our merchants are reading with care Dr. Patton's calm and candid exposure of the wasteful system upon which the operations of the Nassau st. Society are conducted. The effect of this exposure will be to turn many minds toward the London system, which the Boston Society proposes to follow. We are sorry that his letter in type for this week is crowded out; but shall publish it next week, with some comments upon the comparative merits of a voluntary agency for tract distribution, and a paid agency for book-peddling under the name of Colportage.

"GENESEE CO., N. Y., Feb. 23, 1859.

EDITORS INDEPENDENT:

"DEAR SIRS: We of the rural districts are taking up contributions for the Boston Tract Society, and are inquiring of one another to what direction to send it. None of us know. Would it not be well to insert some notice of the direction of moneys for the Boston Tract House in *The Independent*? I have a little on hand, which I shall send when I know where to send it. Yours, etc."

We are glad to hear that the rural districts are moving in this matter. Any money collected for the Tract cause can be sent directly to Rev. *Israel P. Warren*, Appleton's Building, New York.

REV. MR. SPURGEON'S VISIT.

THE last steamer brought a letter from Rev. Mr. Spurgeon declaring that he would not visit America, lest in the public mind he should be complicated with the personal, financial, and sectarian schemes of persons who have sought to use him for their own purposes. A document signed by responsible gentlemen of various denominations, has been forwarded to him urging him to revoke that decision, and guaranteeing him against the petty annoyances to which he refers. We have hardly a doubt that Mr Spurgeon will come, and are happy to state that reliable arrangements have been made to give him the cordial greeting of the American Congregational Union at the collation on the 12th of May.

NEW UNIVERSAL EXHIBITION.—We learn from *The Journal de Constantinople* that it is proposed to hold in that city, in the year 1860, a "Universal Exhibition" or World's Fair. This looks as if Turkey meant to be a civilized Government in spite of *The New York Observer*. There is something animating in the thought of a gathering of all nations upon the banks of the Bosphorus in a Congress of peace.

American manufactures and machinery are in great demand in Turkey, and this exhibition will therefore, offer peculiar attractions to American enterprise. May we be there to see.

Antioch College.—The report on another page of the meeting in Boston for Antioch College will help the reader to classify certain prominent Unitarians of that city. Does Mr. Clarke mean to indorse Packer sm through Horace Mann?

Lecture in Brooklyn.—Rev. Dr. Henry M. Scudder of the Arcot Mission, India, will lecture before the Brooklyn Young Men's Christian Association, at Plymouth church, on Tuesday evening next, March 15th. Subject, India. Lecture commences at 8 o'clock.

A Site for Plymouth Church.—The trustees of Plymouth Congregational church, Brooklyn, have purchased, as a site for the new church edifice, fourteen lots on Montague street, near the Ferry. This purchase is made on the individual responsibility of the trustees, and awaits the ratification of the church and society, before the building will be erected on this site. Several locations in other parts of the city, in some respects perhaps more convenient, were for some time canvassed; particularly the lots in Pierrepont street, on which the Baptist church now stands; but the terms for the purchase of any of these could not be satisfactorily arranged. The land on Montague street embraces fourteen lots, making the entire site 175 by 200 feet square. It is likely that the congregation will approve the action of the trustees, and that the erection of the new building will be speedily begun.

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CHURCH ANTI-SLAVERY SOCIETY.

We condense from *The Worcester Transcript* an account of the doings of a Convention held at that place:

Anti-Slavery Convention.

A number of gentlemen, ministers and laymen connected with Congregational churches, met in this city Tuesday to inaugurate an organization, composed of the members of churches, which should throw the influence of the churches against slavery. Elmer Brigham, Esq., of Westboro', was chosen Chairman, and Rev. J. C Webster of Hopkinton, Secretary. A small number of lay gentlemen were present.

The Convention continued two days, and resulted in the formation of an association to be called "The Church Anti-Slavery Society of the United States." The main articles of the constitution are the following:

ART. 1. The object of this Association being to unite all Christians on the basis of the Word of God against Slavery, and to concentrate the energies of the Christian ministry and of Christian churches upon the extinction of that great sin, the conditions of membership shall be the adoption of its pledge and principles, and the payment of an annual contribution for its support. And members of local societies formed on these principles shall be members in full of this Society.

ART. 2. The duties of the officers and committee shall be to provide for and call public meetings at such times and places as they see fit, in order to advocate the principles of the Society, to mold public opinion, to induce action by the churches with reference to slavery, and to inculcate the duties of civil government, of civil rulers, and of citizens, in respect to its overthrow.

President—Rev. J. C. Webster of Hopkinton.
Vice-President—Rev. W. R. Beecher of North Brookfield.
Secretary—Rev. Henry T. Cheever of Jewett City, Ct.
Treasurer—Dea. I. Washburn of Worcester.
Executive Committee—Hon. Elmer Brigham of Westboro'; Rev. Samuel Hunt of Franklin; Dea. I. Washburn, Chas Ballard, Esq., and Rev. Chester Field of Worcester.

In addition, there is a preamble and declaration of sentiments, and a full column of resolutions, for which we cannot conveniently make room at present, without omitting other matters more pressing. The new society is evidently in the hands of earnest and able men, and we hope it may do much good; while at the same time it is but just to say, that we have not yet clearly apprehended the distinctive field to be covered by its operations not already provided for in other ways, nor exactly what they would have the people do that is not already urged upon the public conscience through other channels. The evenings were occupied with eloquent anti-slavery lectures from Rev. Dr. Cheever of New York, and Rev. George W. Bassett, pastor of a Congregational church in Washington, D. C.

The following clergymen are named as present or taking part in the doings:

Rev. Cheever and Wm. Goodell of New York. Elnathan Davis and George Trask of Fitchburg, Cable and French of Ohio, Marvin of Winchendon, Hunt of Franklin, Cushing and Beecher from Brookfields, Shelcon of Westboro', Webster of Hopkinton, Bliss of Blackstone, H. T. Cheever of Ct., Bassett of Washington, and Kelley, James, Richardson, and others, of Worcester.

At a meeting of the Board of St. Luke's Hospital, held Feb. 28th, the following-named gentlemen were appointed to constitute the medical staff:

Attending Physicians.—Drs. Alonzo Clark, Charles F. Heywood, T. Gaillard Thomas, W. B. Draper.
Attending Surgeons.—Drs. Gordon Buck, George A. Peters, F. J. Bumstead.
Pathological Chemist.—Dr. John C Dalton, Jr.
Consulting Physicians.—Drs. Delafield, Cammann, Ogden, Metcalfe.
Consulting Surgeons.—Drs. John Watson, Willard Parker, Post, Eigenbrodt.

A REQUEST is made for the insertion of this petition in our paper to accommodate those who wish to aid the passage of the great bill of Personal Freedom now pending before our Legislature:

To the Senate and Assembly of the State of New York:

The undersigned, citizens of the state of New York, respectfully ask you to enact that no person, who has been held as a slave, shall be delivered up, by any officer or court, state or federal, within this Commonwealth, to any one claiming him on the ground that he owes "service or labor" to such claimant, by the laws of one of the slave states of this Union.

Anonymous Correction—We have received an anonymous statement in regard to the alleged deposition of Rev. Mr. Cushman by the St. Lawrence Consociation. The writer, who withholds his name, and of whose authority we of course know nothing, claims to have been a member of a council called by Mr. C., who gave it as their judgment that the case did not call for so serious a measure as deposition from the ministry, and they therefore will continue to extend fellowship to Mr. C. "as a fellow-laborer in the vineyard of the Lord."

With this unauthenticated statement we leave the churches concerned to the exercise of their own inquiry and judgment.

Acknowledgments.

Sums received at this office for "Chloe."

Amount reported last issue	$125 02
A Little Boy—an invalid	7 00
Lottie C B	1 00
Lebanon, Ohio	1 00
ill	2 00
Jessie Peck	1 00
Marcus L. Goodell	1 00
The Masters Steward	3 00
J	1 00
Interested Family	5 00
An Invalid	5 00
Best Wishes of a Friend	5 00
	$157 02

NOTE.—We have been requested to state more particularly in regard to the sum acknowledged last week as from a "Sympathizing Brother," that $2 was from "A Husband and Wife," $3 from "A Sympathizing Brother," and the remainder collected from several persons. The matter was correctly stated in the note accompanying the donation.

NOTICES.

The Rev. Dr. Halley of Albany, formerly of Edinburgh, an intimate personal friend of the late Rev. Dr. Chalmers of Scotland, will deliver a lecture commemorative of the life and character of this eminent divine on Thursday evening, March 17th, in the church in Eighteenth street near Fifth avenue. Lecture to commence at 8 o'clock. Tickets 25 cents. 536*

Church of the Puritans.—A discourse in application of the four discourses on the Sin of Slavery to the Church and Ministry, will be preached next Sabbath evening by Rev. Dr. Cheever in the Church of the Puritans, at 7½ o'clock.

Rev Henry Ward Beecher will deliver a Lecture on "Success and Failure in Life," in Westminster church, Twenty-second street, between Sixth and Seventh avenues, on Monday evening, 14th inst., at 7½ o'clock. Tickets, 50 cents, may be obtained of R. Carter & Brothers, 530 Broadway; Riker & Berrien, 353 Sixth avenue; or at the door on the evening. The proceeds to be for the benefit of the Sabbath-school of the church. 536

MARRIED.

NEWCOMB—CLARK—March 2d, at Northampton, Mass., at the residence of Wm Lawrence, by Rev. Z. Eddy, Z. C. Newcomb, Esq., of Barnardston, to Mrs. Sarah L. Clarke.

DIED.

HILLS—Deacon Ebin M. Hills of Lisbon, Ill., on Thursday, Feb 47th, of paralysis, aged 57 years.

MAY—At Cedar Rapids, Iowa, Feb. 27, 1859, at the residence of her son, Dr. James C. May, Mrs. Mary May, aged eighty years, relict of the late Ellis May of Philipsville, New York, where she has been a member of the Congregational church from its first organization. She died in full confidence of her acceptance with her Redeemer, after a long, active Christian life.
Evangelist please copy.

FINANCIAL.

American Exchange Fire Insurance Co.
OF THE CITY OF NEW YORK.

CASH CAPITAL.....$200,000.

Office, American Exchange Bank Building, cor. Broadway and Cedar Street.

Insures Buildings, Merchandise, Household Furniture, Rents, Leases, and other personal property, at the lowest rates; returning to the assured a per-centage in Cash at the time of effecting the insurance, in place of Scrip, as is the custom on the mutual system.

DIRECTORS.

SAMUEL BROWN.
WILLIAM A. BOOTH.....President Am. Ex. Bank.
LOWELL HOLBROOK.....Firm of Holbrook & Nelson.
AMASA S. FOSTER.....Banker, 267 Pearl street.
WM. C. LANGLEY.....Firm of W. C. Langley & Co.
WM. M. RICHARDS.....Firm of Richards, Haight & Co.
SHEPPARD GANDY.....
SAMUEL WILLETS.....Robert & Williams.
EDWIN THORNE.....Willets & Co.
ALEXANDER STUDWELL.....Thorne, Watson & Co.
LEWIS B. LODER.....245 Broadway.
WM. LAYTIN.....Firm of Loder & Co.
PROSPER P. SHAW.....Firm of Laytin, Hurlbut & Co.
THOMAS CLARK.....Firm of P. P. Shaw & Co.
WILLIAM W. ROSE.....Firm of Thomas Clark & Co.
GEORGE H. STUDWELL.....68 Cedar street
CHAS. KELLOGG.....Firm of Gillespie & Studwell.
ELIJAH T. SHERMAN.....Brumley & Kellogg.
GEORGE B. SATTERLEE.....Silas C Herring & Co.
CORNELIUS SMITH.....49 Exchange Place.
JOHN S. JENNESS.....Firm of Clark, Austin & Smith.
CHAS. L. ANTHONY.....Jenness & Watson.
RALPH MEAD, Jr.....Firm of Anthony, Whittemore & Clark.
JAMES L. JACKSON.....Edwin & Ralph Mead, Jr. & Co.
GOODWIN LOWREY.....Iron Works, East 28th street.
HENRY OWEN.....Firm of Lowrey, Strang & Co.
HUGH N. CAMP.....Importer, 91 John street.
FRANCIS DU BOIS.....Firm of Camp, Brunsen & Sherry.
N. L. McGREADY.....89 Fulton street.
ISAAC B. WELLINGTON.....Firm of McCready, Mott & Co.
GEORGE W. MEAD.....Wellington & Abbott.
JOHN HOPPER.....Mead & Taft.
JAMES D SPARKMAN.....110 Broadway.
MORRIS REYNOLDS.....Firm of Sparkman & Truslow.
WILLIAM K. BELCHER.....47 Washington street, Brooklyn
JOHN R. GRAHAM.....Firm of Sackett, Belcher & Co.
FREDERICK M. ALLEN.....Hawes, Graham & Co.
HENRY BUECKING.....Guille & Allen.
THOS. S. WHITMAN.....P. & C. P. Bucking.
JOSIAH JEX.....Whitman, Bros & Co.
EDWARD D ABBOTT.....26 Coenties Slip.
HENRY WELL.....47 Water street.
MARCELLUS MASSEY.....134 Essex street.
WILLIAM T. BLODGETT.....165 Pearl street.
SAMUEL W. TRUSLOW.....Firm of Wm. Tilden & Nephew.
JAMES M. BATES, Secretary.....William Wall's Sons.
SAMUEL BROWN, President.
535-538

OFFICE OF THE
MERCANTILE Mutual Insurance Company,
NO. 35 WALL STREET.

NEW YORK, January 18, 1859.

The following statement of the affairs of the Company on the 31st December, 1858, is submitted in accordance with the provisions of the Charter:

Premiums not marked off Dec 31, 1857	$244,454 56
Do. on Policies issued from Dec. 31, 1857, to Dec 31, 1858	761,411 25
Total Premiums	$1,005,865 81

No Policies have been issued on Life Risks, nor upon Fire Risks disconnected with Marine Risks.

Premiums marked off as earned Dec. 31, 1858	$768,546 25
Less returns of Premium	51,782 61
Net earned Premiums	$713,763 02
Paid during same period:	
Marine and Inland Losses	$356,798 43
Reinsurance, Expenses, Commissions, and bad debts	83,179 99
Interest on Stock and outstanding Scrip and Estimate of Losses not adjusted	62,316 41
	502,294 83
Earnings to be divided	$211,468 79

The Company had on the 31st December the following assets:

Loans on Bonds and Mortgages	$57,500 00
Loans on Stocks and other Securities	63,800 00
United States, State, City, and other Stocks	264,970 00
Cash on hand and in Bank	85,606 00
Bills Receivable	459,247 40
Premiums due in Cash or Notes	61,013 91
Salvages and Sundry Claims due the Company	22,523 21
Total Assets	$1,014,150 52

The Board of Trustees have resolved to pay an interest of SIX PER CENT on the Certificates of Profits issued in January, 1858, to the holders thereof, or their legal representatives, on and after Monday, the 14th of February next.

They have also declared a Dividend of TWENTY PER CENT, on the net earned premiums for the year ending 31st December, 1858, to be issued in scrip to the dealers on and after Monday, the 4th of February next.

The Trustees have also declared a Dividend of ELEVEN PER CENT. to the Stockholders, *payable in cash*, on and after the 14th of February next.

TRUSTEES.

JOSEPH WALKER,	E. E MORGAN,
JAMES S. FREE..AND,	HERM'N A. SCHLEICHER,
SAMUEL WILLETS,	JAMES D. FISH,
ROBERT L. TAYLOR,	HENRY W. JOHNSON,
WILLIAM T. FROST,	GEORGE W. HENNINGS,
WILLIAM WATT,	FRANCIS HATHAWAY,
HENRY EYRE,	AARON L. REID,
CORNELIUS GRINNELL,	JOHN S. WILLIAMS,
DAVID W CATLIN,	E. HAYDOCK WHITE,
BENJ. M WHITCOCK,	WILLIAM BOYD.
ELLWOOD WALTER,	JOHN McKESSON,
JAMES CHAMBERS,	HORATIO EAGLE,
N. L. McCREADY.	WILLIAM NELSON, Jr.,
DANIEL T WILLETS,	CHARLES DIMON,
L. EDGERTON,	A. WM. HEYE,
HENRY R. KUNHARDT,	HAROLD DOLLNER,

PAUL N. SPOFFORD.

ELLWOOD WALTER, President.
CHAS NEWCOMB, Vice-President.
C. J. DESPARD, Secretary. 536-537

IMPORTERS' AND TRADERS' INSURANCE COMPANY.

The Books of Subscription to the Capital Stock of the Importers' and Traders' Insurance Company, will be open at the Importers' and Traders' Bank until the 12th inst.

Twenty-five per cent. of the amount subscribed will be received at that time; the balance will be called for on Monday, March 28th.

Commissioners:

WILSON G. HUNT,	LUCIUS HOPKINS,
W. M HALSTED, Jr.,	WILLIAM DOWD,
ZEBULON S. ELY,	S. S. CONSTANT,
HORACE GREELEY,	B. F. MANIERRE. 536G

OFFICE OF THE UNITED STATES LIFE INSURANCE CO., IN THE CITY OF NEW YORK,
No 40 Wall street,
March 3, 1859.

AT A MEETING OF THE BOARD OF DIrectors held this day, there were present:

DAN H. ARNOLD,	*JAMES MARSH,*
CHARLES E. BILL,	*ISAAC N. PHELPS,*
JOHN J. CISCO,	*JOHN J. PHELPS,*
EDWARD S. CLARK,	*JOSIAH RICH,*
JOSEPH B. COLLINS,	*ISAAC A. STORM,*
LUCIEN D. COMAN,	*WILLIAM TUCKER,*
CLINTON GILBERT,	*WASH. R. VERMILYE,*
JACOB HARSEN,	*AUGUSTUS H. WARD,*
WILSON G. HUNT,	*BENJ. F WHEELWRIGHT,*

FRANCIS T. LUQUEER.

The following Resolutions were adopted unanimously:

Resolved, That this Board of Directors hereby express their disapprobation of the plea, which they learn has been interposed, under the sanction of the Officers of the Company, without action or knowledge on the part of this Board, in a suit in the Superior Court of this city, arising under Policies issued on the life of Mrs. Tasker; that in the judgment of the Directors such plea is improper and ought not to have been made, and that the Officers of the Company are hereby instructed to continue the defense in said suit, relying solely on the facts involved in the case.

Resolved, That Counsel be instructed to withdraw the plea of want of interest on the part of the holder of said Policies.

By order. JOSEPH B COLLINS, President.
JOHN EADIE, Secretary. 536

MORSE & WOLFF,
BANKERS AND DEALERS IN
Stocks, Bonds, Exchange and Commercial Paper, on commission,
No. 49 Wall street, and 41 William street,
New York.

Orders for the purchase and sale of Stocks and Bonds, at the Brokers' Board, by letter or otherwise, promptly executed.
Cash advanced on sound saleable securities.
REFER TO
G. VAN BAUR & CO., New York.
CONTINENTAL BANK, New York. 521-558G

L. D. OLMSTED,
AGENT FOR THE
NEGOTIATION OF LOANS SECURED BY REAL ESTATE,
Chicago, Illinois,

OFFERS HIS SERVICES TO CAPITALISTS at the East who desire to make *safe* investments at the West. All business is transacted without reference to the lender. *Collections made, and remits promptly remitted.*

By special permission he refers to—

New York.	*New Haven, Conn.*
Henry Young, Esq.	William Southworth, Esq.
Moses Taylor, Esq.	Amos Townsend, Esq.
John J. Phelps, Esq.	Prof. Denison Olmsted.
Amos R. Eno, Esq.	Rev. Edward Strong.
Messrs. Phelps, Biles & Co.	Dr. N. B. Ives.
Messrs. Watt, Dunning & Graham.	Rev. David Root.
	Edinburgh, Scotland.
William Mulligan, Esq.	*Montreal.*
Messrs. Eno, Roberts, Rhodes & Co.	Messrs. Seymour, Whitney & Co.
Northampton, Mass.	D P. Janes, Esq.
Hon. J. P. Williston.	*New London, Conn.*
Jonathan H. Lyman, Esq.	Hon. Thomas W. Williams.
Hartford, Conn.	Capt. Francis Allyn.
Messrs. Day, Owen & Co.	*Chicago.*
Messrs Collins Brothers,	Hon. Mark Skinner.
John Olmsted, Esq.	Messrs. Ogden, Fleetwood & Co
Thomas Smith, Esq.	
A. G. Hammond, Esq.	G. C. Hammond, Esq.
Poughkeepsie, N. Y.	Philo Carpenter, Esq.
Henry L. Young, Esq.	

Other references to persons living in various cities at the East can be furnished if desired. 511-562

ADVERTISING ITEMS.

CIRCULAR.

THE undersigned, successors to BOWEN, MCNAMEE & Co., invite special attention to their new and magnificent Stock of FOREIGN AND DOMESTIC DRY GOODS now opening for the Spring Trade. Their stock will embrace, as usual, a very extensive assortment of Silks, Ribbons, Millinery Goods, Laces, Embroideries, White Goods, Dress Trimmings, Gloves, Hosiery, Mantillas; also, a rare and beautiful stock of Paris Dress Goods, adapted to the best city and interior trade, including rich French Prints, Muslins, Organdies, Bareges, Printed Robes, etc. Also, (to which they invite the special attention of close buyers) a complete assortment of ☞ DOMESTIC AND FOREIGN STAPLE GOODS, ☜ embracing Sheetings, Shirtings, Cloths, Cassimeres, Flannels, Vestings, Ticks, Pantaloon Stuffs, Ginghams, Printed Lawns, Drillings, Alpacas, Cambrics, Muslin de Laines, etc, including a very extensive assortment of Prints, American and English, in all the various styles and brands. Also, a complete assortment of Yankee Notions.

It is confidently believed that no stock of Goods, in this or any other market, is more worthy of public attention and inspection. Every article offered, in all the various departments, will be sold at the ☞ LOWEST MARKET PRICES, ☜ whatever those prices may be.

All Goods shall be precisely what they are represented to be, or they may be returned by the buyer at our expense. No pains will be spared to meet the wants of the trade generally. Merchants from every section of the country are respectfully invited to make an examination of our stock before purchasing elsewhere.

BOWEN, HOLMES & CO,
Nos. 320 and 322 Broadway.

P. S.—It is not intended, by adding Staple Goods to our usual stock, to make a more *limited* display of Silk and Fancy Goods—on the contrary, it will be our endeavor to make the latter department, if possible, more attractive than ever before. 531tf

GROVER & BAKER'S
CELEBRATED
Family Sewing-Machines.
NEW STYLES—PRICES FROM $50 TO $125.
EXTRA CHARGE OF $5 FOR HEMMERS.

495 Broadway, New York.
18 Summer street, Boston.
730 Chestnut street, Philadelphia.
181 Baltimore st., (Carroll Building) Baltimore.
58 West Fourth street, Cincinnati.
Agencies in all the principal cities and villages in the United States.

These Machines sew from two spools, as purchased from the store, requiring no rewinding of thread; they Hem, Fell, Gather, and Stitch in a superior style, finishing each seam by their own operation, without recourse to the hand-needle, as is required by other machines. They will do better and cheaper sewing than a seamstress can, even if she works for one cent an hour, and are, unquestionably, the best Machines in the market for family sewing, on account of their simplicity, durability, ease of management, and adaptation to all varieties of family sewing—executing either heavy or fine work with equal facility, and without special adjustment.

As evidence of the unquestioned superiority of their Machines the GROVER & BAKER SEWING MACHINE COMPANY beg leave to respectfully refer to the following

TESTIMONIALS:

"Having had one of Grover & Baker's Machines in my family for nearly a year and a half, I take pleasure in commending it as every way reliable for the purpose for which it was designed—Family Sewing."—*Mrs. Joshua Leavitt, wife of Rev. Dr. Leavitt, Editor of N. Y. Independent.*

"I confess myself delighted with your Sewing-Machine, which has been in my family for many months. It has always been ready for duty, requiring no adjustment and is easily adapted to every variety of family sewing, by simply changing the spools of thread."—*Mrs. Elizabeth Strickland, wife of Rev. Dr. Strickland, Editor of N. Y. Christian Advocate.*

"After trying several different good machines, I preferred yours on account of its simplicity, and the perfect ease with which it is managed, as well as the strength and durability of the seam. After long experience, I feel competent to speak in this manner, and to confidently recommend it for every variety of family sewing."—*Mrs. E. B. Spooner, wife of the Editor of Brooklyn Star.*

"I have used a GROVER & BAKER Sewing-Machine for two years, and have found it adapted to all kinds of family sewing, from Cambric to Broadcloth. Garments have been worn out without the giving way of a stitch. The Machine is easily kept in order and easily used."—*Mrs. A. B. Whipple, wife of Rev. Geo. Whipple, New York.*

"Your Sewing-Machine has been in use in my family the past two years, and the ladies request me to give you their testimonials to its perfect adaptedness, as well as labor-saving qualities in the performance of family and household sewing."—*Robert Boorman, New York.*

"For several months we have used Grover & Baker's Sewing-Machine, and have come to the conclusion that every lady who desires her sewing *beautifully and quickly* done, would be most fortunate in possessing one of these reliable and indefatigable 'iron needle-women,' whose combined qualities of *beauty, strength, and simplicity*, are invaluable."—*J. W. Morris, daughter of Gen. Geo. P. Morris, Editor of The Home Journal.*

Extract of a letter from THOS. B. LEAVITT, Esq., an American gentleman, now resident in Sydney, New South Wales, dated January 12, 1858:

"I had a tent made in Melbourne, in 1853, in which there were over three thousand yards of sewing done with one of Grover & Baker's Machines, and a *single* seam of that has outstood all the *double* seams sewed by sailors with a needle and twine."

"If Homer could be called up from his murky hades, he would sing the advent of Grover & Baker as a more benignant miracle of art than was ever Vulcan's smithy. He would denounce midnight shirt-making as 'the direful spring of woes unnumbered.'"—*Prof. North.*

"I take pleasure in saying, that the Grover & Baker Sewing-Machines have more than sustained my expectation. After trying and returning others I have three of them in operation in my different places, and, after four years' trial, have no fault to find."—*J. H. Hammond, Senator of South Carolina.*

"My wife has had one of Grover & Baker's Family Sewing-Machines for some time, and I am satisfied it is one of the best labor-saving machines that has been invented. I take much pleasure in recommending it to the public."—*J. G. Harris, Governor of Tennessee.* 530tf

FINKLE & LYON'S
Family Sewing-Machines,
536tf 421 BROADWAY.

WHEELER & WILSON'S
SEWING-MACHINES.
PRICES GREATLY REDUCED.
Office, No. 505 Broadway, New York.
SEND FOR A CIRCULAR.

GOOD NEWS.—A reduction in the price of Sewing-Machines is announced in our advertising columns. Their utility is established beyond question, and at the present prices we see no reason why they should not be found, as they ought to be, in every household. Several varieties are manufactured, adapted to various purposes. So far as public opinion has been formed and uttered, the preference is emphatically accorded to the Wheeler & Wilson machine for family use, and for manufactures in the same range of purpose and material. During the present autumn the trials have been numerous, and all the patents of any pretension have been brought fairly into competition. In every case, the Wheeler & Wilson machine has won the highest premium. We may instance the State Fairs of New York, New Jersey, Pennsylvania, Kentucky, Illinois, Wisconsin, Virginia, Michigan, Indiana, Mississippi, Missouri, and California, and the Fairs in Cincinnati, Chicago, St. Louis, Baltimore, Richmond, and San Francisco. At the Fair of the St. Louis Mechanical Association, the Examining Committee was composed of twenty-five Ladies of the highest social standing, who, without a dissenting voice, awarded for the Wheeler & Wilson Machine the highest and only premium, a Silver Pitcher, valued at $75. If these facts do not establish a reputation, we know not what can."—*Christian Advocate and Journal.* 504tf

Douglas & Sherwood's
PATENT
TOURNURE CORSETS.

This article combines, in one garment, a CORSET OF SUPERIOR SHAPE AND FINISH, and a BUSTLE OF PERFECT MODEL, insuring free and healthful action to the lungs, and comfortable support to the spine. It has been pronounced by all who have seen it (among whom are several eminent members of the Medical Faculty) to be *the only Corset without an objection*, either artistic or physiological. No lady can well do without it.

D. & S. still manufacture their well-known

Expansion Skirt,
also the celebrated
Matinee Skirt,
which for COMFORT and ELEGANCE is unsurpassed, together with over seventy other different styles, all of which are for sale at all the principal stores in the United States and Canadas.

All articles of their manufacture
ARE STAMPED WITH THEIR TRADE-MARK.
533-536X

BUSINESS NOTICES.

Richardson's Irish Linens,
DAMASKS, DIAPERS, ETC.

CONSUMERS OF RICHARDSON'S LINENS, and those desirous of obtaining the GENUINE goods, should see that the articles they purchase are sealed with the full name of the firm,

Richardson, Sons & Owden,
as a guarantee of the soundness and durability of the goods.

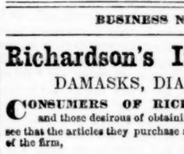
This caution is rendered essentially necessary, as large quantities of inferior and defective Linens are prepared, season after season, and sealed with the name of RICHARDSON, by Irish houses, who, regardless of the injury thus inflicted alike on the American consumers and the manufacturers of the genuine goods, will not readily abandon a business so profitable, while purchasers can be imposed on with goods of a worthless character.

J. BULLOCKE & J. B. LOCKE,
530 9teow Agents, 36 Church street, New York.

SKIRTS
For the Spring Trade.
Osborn & Vincent,
92 Warren St., N. Y.,
INVITE MERCHANTS GENERALLY TO EXAMINE THE
PATENT
Imperial Skirt,
MANUFACTURED EXCLUSIVELY BY THEM, AND FOR SALE BY ALL LEADING HOUSES.
JOBBERS (ONLY) SUPPLIED.
OSBORN & VINCENT.
PROPRIETORS OF THE EXTENSION SKIRT PATENT,
563-576D 92 Warren Street, N. Y.

Coal Oil and Lamps,
IN EVERY VARIETY.
ALBERT C. KUCK,
MANUFACTURER.
61 Maiden Lane, New York.
Catalogues, with prices, will be sent gratis on application. 529-541

EDSON'S PATENT



SELF-ADJUSTING
CARPET SWEEPER,
THE BEST AND CHEAPEST MACHINE IN USE.
GRIFFEN & TITUS,
SOLE AGENTS, No. 43 JOHN-ST., N. Y.
For Sale at House-Furnishing Stores generally. 535-542

Spring Trade Notice.
IMPORTANT
TO
Every Dry-Goods Merchant
IN THE UNION.
De Forest, Armstrong & Co.

Are now receiving their Spring Importations, and are exhibiting at their

SALES-ROOMS,
80 and 82 Chambers street, N. Y.,
the most extensive, elegant, varied, and complete stock of

Foreign and Domestic Goods

ever before offered for sale by them, and presenting attractions and advantages to the trade generally, and from all parts, such as are to be met with in very few places. Their extensive Stores on Chambers street, which they occupy entire, enable them to appropriate to each class of goods a separate department, and to have in fact so many distinct stocks in their Warerooms, each of which will be complete. Without specifying the articles embraced, they would name the departments, viz.:

DRESS GOODS,
SILKS,
WHITE GOODS AND LINENS,
CLOTHS AND CASSIMERES,
FLANNELS,
SHAWLS AND MANTILLAS,
HOSIERY AND GLOVES,
YANKEE NOTIONS,
DRESS TRIMMINGS,
PARASOLS,
DOMESTICS AND PRINTS.

To their Domestic and Print Department they call particular attention, embracing all the leading makes and styles, which will be sold at the very lowest rates. They have the entire production of the

Warren Prints,

A print which has done more good to the retailers through the country the last season, than perhaps any other low-price print. Their MONTAGUE, Cocheco, Sprague, Garner, Dunnell, and PACIFIC AMARANTH PRINTS, are of the very best selections.

CLINTON, GLASGOW, LANCASTER, AND SCOTCH GINGHAMS, in every variety.

Their

DOMESTICS

embrace the following Brands:

Wamsutta,	**Hill Manufacturing Company,**	
Bate's Mills,	**New York Mills,**	**Merrimac,**
Lonsdale,	**Arkwright,**	**Poeassett,**
Naumkeag,	**Patterson,**	**Pepperill,**
White Rock,	**Hebron,**	**Cabott,**
Metamora,	**Lawrence,**	**Atlantic.**

All the well-known makes of TICKS, STRIPES, and DENIMS, such as York, Hamilton, Pemberton, etc.

Soliciting trade on liberal terms, they invite notice to their House—street and number as above. 533-544

W. S. & C. H. Thomson's
NEW SKIRTS FOR 1859.
THE INDESTRUCTIBLE
Double Extension Skirts,
With Patent Bystat Fastening,
MADE WITHOUT SEWING.
Universally pronounced the most Perfect Skirt ever made.

THE GOSSAMER EXPANSION,
The lightest and most graceful Skirt ever produced.

THE PICCOLOMINI!
By means of clasps, this beautiful and economical garment can be taken to pieces, washed, and put together again at pleasure.
All the above have Thomson's celebrated patent Watch-Spring Bustle, and are stamped with our name and trade mark, (the crown.)
For sale by the principal retailers everywhere.
W. S. & C. H THOMSON,
536-529 233 Broadway, New York.

HOSIERY
AND
Men's Furnishing Goods.
UNION ADAMS,
637 BROADWAY,
FOUR DOORS BELOW BLEECKER STREET,
Respectfully invites your attention to an extensive and superior variety of the above goods, many styles of which cannot be found elsewhere.
Importing and manufacturing largely, he is enabled to offer superior inducements to every class of buyers.
529-580X

P. P. P.
Park's Prickly Plasters.

They soothe pain; they protect the chest; they extract the coagulated impurities and soreness from the system; they impart strength; they are divided in sections, and yield to the motion of the body; they are porous; all impure excretions pass off, and they cannot become offensive, hence, are freely worn four times longer than any other plaster, and are cheaper at 25 cents than others at 10. *While these plasters are, pain cannot exist.* Weak persons, public speakers, delicate females, or any affected with side, chest, or back pains, should try them. You will then know what they are. They are a new feature in the science of medicine. All Druggists have them. Take no other. Each Plaster bears a Medallion Stamp and our Signature.
BARNES & PARK, 13 & 15 Park Row, N. Y.
535-547 JOHN D PARK, Cincinnati, Ohio.

MARAVILLA. MARAVILLA. MARAVILLA.

To everybody afflicted with BALDNESS.
To everybody troubled by DANDRUFF.
To everybody annoyed by their Hair falling out.
To everybody suffering from SICK HEADACHE.
A Remedy at last discovered.

MARAVILLA. MARAVILLA. MARAVILLA.

The Proprietors of this justly celebrated preparation beg to offer the Maravilla to the public as a complete Hair Restorer. They do not feel it their duty to denounce other preparations advertised to produce similar results; nor to insult the patience and good sense of the public by long-winded testimonials; suffice it to say, the Maravilla *WILL* bring back the Hair when apparently entirely gone; and, if used as directed, *WIL

Family Reading.

ANDOVER, Mar. 4, 1859.

DEAR SIRS: I take the liberty to send to you a copy of a hymn written by Rev. Mr. Ragland, an account of whose death was in your paper of a week or two ago, thinking that it might interest the readers of that article. Mr. Ragland, you remember, was an English missionary in South India. The hymn was sent to us lately by one of our missionaries at Madura, who was acquainted with Mr. R. It was accompanied with music also composed by him.

Respectfully, D. C. SCUDDER.

Hear the tidings blest; earth's remotest nation!
God's own Son hath died to save you;
Satan shall no more enslave you;
Liberty and rest! Hear the tidings blest!

Look to him and live! He rejecteth never!
Did he once his life-blood offer?
Doth he now salvation proffer?
Can his word deceive? Look to him and live!

Trust no other name! He alone redeemeth!
God o'er all and blest for ever,
Suffering, dying, changing never;
Now and e'er the same; trust no other name!

Hasten, Lord, that day! Give our eyes to witness
Bowing every knee, confessing
Every tongue—all nature blessing
Thine unbounded sway; hasten, Lord, that day!

THE EBB-TIDE.

THE great revival wave has passed over us. "Righteousness has come in like a flood." In most of our churches it has less resembled the steady, constant influx of the sea, than the sudden overflow and reflux of the Nile. Like the Nile, it has been followed by rich additions of power and vitality. Are we using to the best advantage this new-gained strength?

There was a sermon preached last summer before one of the state associations on the best means of developing the unemployed talent in the churches. We wish a similar sermon could be preached to all the churches—especially to their ministers and deacons.

We have lately been reminded of the reply of an eccentric old minister, who, when applied to for admission to his church by a person of somewhat doubtful reputation, said, "My church is full!" So little use seems now sometimes made of the new members, that one is forced to feel that they are supernumary—"the church was full!"

In many of our churches the prayer-meetings have been, year after year, conducted by the same good men, till they have grown gray in the sight of the people. An occasional addition of new members has been made, but unless they were in some way prominent, they have been called forward just after their conversion to take part in the exercises, and then have gradually been let drop into silence, while the older brethren have gone on as before. Now in this revival to such churches many new members have been gathered; bringing the strength and vigor of youth, the maturity of middle life, and the wisdom and venerable character of hoary age. In the time of interest, crowds collected to see and hear the new converts. Many of them spoke and prayed, either from the promptings of their own zeal or by request. Gradually, however, the zest of the meetings decreased, no fresh converts came forward, the non-professors fell off, professors who had been awakened into a mere temporary interest followed. The immediate fervor and impetus that had impelled the new converts began to give way to a sense of their weakness and incompetence to teach. They became silent. The ministers and deacons did not like to call on any who did not volunteer;—on the old and middle-aged, because "it was so hard for them to begin at their time of life"; others were left as "too diffident" or "uneducated." Some of the young men were ready enough to take part, and were only restrained by the sense of their youth from speaking out of the abundance of their hearts. But, no; "it would not do to call too much upon the young men; they had no experience,—what could they say to edify others? And, besides, it would puff them up with spiritual pride." As a natural result the meetings are settling down into the stereotype form of the last thirty years—"Deacon A., will you lead us in prayer? Brother B, will you follow?" These venerable men, if, as is common, their prayers and remarks are not as familiar as their faces, if they have really a piety which has advanced with their years, will edify the *older* portion of the hearers, but they should understand that to the younger ones "they speak in an unknown tongue." Literally "forgetting things behind," they have so long overpassed the struggles, the weakness, the doubts of a new-born faith, that theirs are the words of full and triumphant possession, and little adapted to help those who are seeking, or who begin feebly to hope they have found a Christian hope. They should know that the experience of the young converts, which seems to them so crude, is the "food for babes" to many of the young minds, who cannot bear the "strong meat" of the more perfect knowledge. The older men have probably unconsciously adopted much of the language and the metaphysical reasoning of Paul, instead of speaking in the simple manner of Christ.

If the Sabbath-school is called the nursery of the church, the prayer-meeting may be considered its preparatory school. Then what a loss of power and material is there in many of the churches in the little use that is made of the results of the revival. It is as if the tide which washes upon the shore a rich cargo were suffered to take it back again on its ebb! For what do ministers preach, and deacons pray?—"For converts to be born into the church, to be born *dumb?*

To the ministers we would say—Secure and retain the labor and co-operation of these young members, who seem to you now so feeble, so unindividual, of so little use or interest. They are coming on to be strong men, with independent characters, which you are now losing your chance of forming. By-and-by, not working *with* you, they *may* work *against* you; and some day they may rise up in their strength, and cast you off as a useless burden, as Sinbad cast off the Old Man of the Sea.

But for a higher motive we would say—Develop and train your young men; bring them into friendship and co-operation with yourself. Encourage them to an active and public usefulness. Make each one feel that he has a present and permanent duty to speak and teach of Christ, "to do good to all men as he has opportunity, especially to those who are of the household of faith."

To the younger brethren we would say—Let your public duty to the Church of Christ *wait for no man's bidding.* "*Show* thyself a workman that needeth not to be ashamed." Begin at once to take your place in the church, and keep it. You must stand to speak the truth of God to a new generation, when your respected elders have passed from this world's long experience to the rest of heaven. Remember Paul's words to the young disciple Timothy: "Let no man *despise thy youth*; but be *thou* an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to *exhortation*, to doctrine." (1 Tim. iv. 12, 13.)

To ministers and people would we recall the words of Paul: "Now God hath set the members every one in the body as it hath pleased him. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are *necessary*. That there should be no schism in the body; but that the members should have the same care one for another."(1 Cor. xii. 18, 21, 22, 25.)

FROM THE COUNTRY

MARCH.

THE cock is crowing,
The stream is flowing,
The small birds twitter,
The lake doth glitter,
The green field sleeps in the sun;
The oldest and youngest
Are at work with the strongest;
The cattle are grazing,
Their heads never raising;
There are forty feeding like one!

Like an army defeated
The snow hath retreated,
And now doth fare ill
On the top of the bare hill;
The plow-boy is whooping—anon—anon!
There's joy on the mountains;
There's life in the fountains;
Small clouds are sailing,
Blue sky prevailing;
The rain is over and gone!

—*Wordsworth.*

REMARKABLE ANSWER TO PRAYER IN THE CONVERSION OF A LITTLE GIRL.

A MOST peculiar and affecting incident of early conversion, producing a calmness in view of approaching death and an assurance of salvation through Christ, recently occurred in the village of Jewett City, Ct.

A little girl, nine years of age, was taken ill with a disease that the efforts of medical skill failed to remove. As the child grew worse, the mother, a most devoted woman, fearing that her sickness might terminate in death, began to pray that her dear one might not die till she gave evidence of being a Christian, and for two weeks, almost without ceasing, she continued her importunate and agonizing intercession.

During this time the little girl had refused to allow any one in the room with her longer than was necessary to give her medicine or otherwise make her comfortable. At length, one Sabbath morning about three o'clock, she called her mother and those who were watching with her to her bedside, and with a smile irradiating her countenance, said: "I am going to die. I am going to live with Jesus. He says, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" Observing her mother in tears, she said, "Mother, dear mother! do not feel so bad; I am going to heaven, and when I get there I shall reach down for you and little Willie." And then with her eyes closed, in the sweet words of new-born confidence and trust, she said: "Will not Jesus condescend to hear a little child's prayer?" And then, with apparent resignation and yet with earnestness, she prayed that she might be with her Savior before the setting of the Sabbath sun. She afterwards spoke of her Jesus as being very near her, seeming to be on the side of the bed.

During the early part of the day she gave away her little things to her brother and sister and mother, bestowing upon each the token that seemed most appropriate, all the while saying words of sweetest consolation to those who were weeping around her. Soon after noon she began to fail, and gradually sank into the slumber of death, with her eyes turned upward, and her face beaming with an almost angelic joy, as though even this side the river she saw the shining ones ready to receive her to the land of the blest.

There were tears shed upon that little girl's grave, but they were not tears of sorrow. The mourners felt that they had a child in heaven, that the mother's prayer was answered. H. L. R.

SPRING.

DIP down upon the northern shore,
Oh sweet new year, delaying long;
Thou dost expectant nature wrong,
Delaying long; delay no more.

What stays thee from the clouded noons,
Thy sweetness from its proper place?
Can trouble live with April days,
Or sadness in the summer moons?

Bring orchis, bring the foxglove spire,
The little speedwell's darling blue,
Deep tulips dashed with fiery dew,
Laburnums, dropping wells of fire.

Oh thou, new year, delaying long,
Delayest the sorrow in my blood,
That longs to burst a frozen bud,
And flood a fresher throat with song.

Now fades the last long streak of snow;
Now burgeons every maze of quick
About the flowering squares, and thick
By ashen roots the violets blow.

Now rings the woodland loud and long,
The distance takes a lovelier hue,
And drowned in yonder living blue
The lark becomes a sightless song.

Now dance the lights on lawn and lea,
The flocks are whiter down the vale,
And milkier every milky sail
On winding stream or distant sea,

Where now the sea-mew pipes, or dives
In yonder greening gleam, and fly
The happy birds, that change their sky
To build and brood, that live their lives

From land to land; and in my breast
Spring wakens too; and my regret
Becomes an April violet,
And buds and blossoms like the rest.

—*Alfred Tennyson.*

A PROMISING MOVEMENT.

ONE of the happy fruits of the revival of a year ago in Cleveland is worthy to be recorded to the praise of God, and for the encouragement of Christians in other places. From certain prominent and auspicious features of the great revival, it was anticipated that there would be a large increase of lay-labor. The movement of which we are about to speak points to the fulfillment of this anticipation. Leading members of nearly all the evangelical churches of this city met some weeks ago to deliberate on the best means of bringing the Gospel in contact with the largest number of minds among the hitherto neglected and Gospel-neglecting classes. The result of several conferences has been the calling on all churches willing to enlist in a work of city missions to select, each of them, a field or fields wherein they shall be responsible for maintaining a weekly prayer-meeting, a Sabbath-school, tract distribution, and religious visiting. This call has been generally responded to, and many churches have appointed committees to explore and fix upon stations, and they stand pledged to carry the saving truths of the Word into every accessible part of the city. Certain portions occupied chiefly by Roman Catholics, or by German infidels, seem almost closed for the present against such efforts.

Already, anticipating this general undertaking, several churches have their outposts vigorously manned, and in full operation. The Congregational church, west side, is aiding to sustain three local Sabbath-schools, and weekly prayer-meetings in the same localities, and is about establishing a fourth station. When this concerted effort is in full execution, when the now dormant energies of the laymen and women of the churches is called into earnest, aggressive action, when lay-preaching shall become a general practice, and when religious visiting and tract distribution shall engage the hearts and hands of Christian females, and the converts of the revival shall be enlisted as fresh recruits in this mission-service, we may confidently expect to see a greater revival than that of last year.—*Ob. Evan.*

BROWNLOW NORTH.

MR. NORTH is the grandson of a Bishop of Winchester, and the grand-nephew (not nephew) of the Earl of Guilford. The present Earl is quite an old man, born in 1772, and of course 86 or 87 years old. He was married early in life, but had no children by his first wife; and during many years Mr. B. North was the heir-apparent to the family title and large estates. These high expectations had naturally an injurious effect on him. They fostered evil dispositions, and attracted bad companions around him.

He has so frankly, himself, confessed his early sins, that it does him no wrong to say that he was a sad, reckless, dissipated, thoughtless youth; and did many things of which he now deeply repents. But he never fell utterly; never lost the sense of right; and always showed some excellent points of character, and had numerous and attached friends. But what seems most worthy of notice is, that his mother was (and for aught I know is) a most admirable, intelligent, pious lady; and she trained her son—this her only son—in childhood in the fear of the Lord. She taught him to know and fear God. She sowed the seed in him which now, after having lain dry on the surface so long, has at length been moistened by the heavenly dew, has struck root, and bears good fruit.

The writer of these lines knows that Mr. North prayed secretly, in his chamber, when God seemed to be banished utterly from his thoughts, and when his associates generally believed him to be the last among them who would do any such thing. Mothers may take courage from this example, and not despair though all things seem to be against them.—*Chh. Jour.*

BURNS'S FLOWERS.

A Dirge.

"I HAVE some favorite flowers, . . among which are the mountain-daisy, the harebell, the foxglove, the wild-briar rose . . and the hoary hawthorn, that I view and hang over with particular delight."—*Burns.*

Earth, receive the flowers ye gave!
Kiss them, winds, until they die!
Write ye, spirits, o'er their graves,
Here a poet's dear ones lie.

Daisy, type of many hearts,
Trodden most by those who love thee;
Striving, as the foot departs,
Still to smile on all above thee!

Harebells ringing—yet no wind—
As some sprite in puzzled doubt
Touching, playfully, to find,
Shakes the timorous music out!

Foxgloves, rich in summer dyes,
Honeyed store-house of the bee;
Now his prison, now his prize;
Let the bulky spoiler free!

Wild briar bloom, snatch'd not by foes,
Sheathe thy infant wounding thorn!
Bud to bud, and rose to rose,
Beauty dying, Beauty born!

Hawthorn white, whose fragrant breath
Echoes to the passer-by
All that spring-time ever saith!
All that summer can reply!

—*London Athenæum.*

"WHAT SHALL BE DONE WITH OUR CHARLEY?"

SET him to work. "Twenty devils employ the man who does not employ himself," says a Spanish proverb; and boys are no exception. They have a superabundance of animal life, which is always boiling over, and it must run into one of two channels,—the channel of mischief or the channel of use. And it depends altogether which channel it takes as to which one of two types of character will be found in manhood—that of shiftlessness or that of thrift.

One hundred miles from Boston, more or less, is the village in which reside the families of Doctor Pillberry and Farmer Bloomfield. Doctor Pillberry had seven boys, who became very decided characters, and were very much "developed" and "progressed." The Doctor was called early in the morning to see his patients, and returned late at night; and the boys out of school-time had abundant leisure and opportunity to seek seven other spirits like themselves, and haug about stores and taverns, lounge in the streets, learn to fight and swear and get down the gun and trample the clover-fields to blow bluebirds and robins in pieces. The Bloomfield boys were kept at work on the farm when school was not in, except when a holiday came round, such as the old election and general training days. At first they thought it rather hard, and they quoted to their father the case of Tom Pillberry, who had a good time, and had such a fine chance to be somebody, while they were kept at work. Tom had time allowed him to hunt and fish, skin live eels, stone windows, rob orchards, steal melons, torment the cat, shoot at marks, smoke cigars, and all such pleasant pursuits and recreations; while the Bloomfield boys had to drive cows, dig over potato-patches, and do the like tedious and vulgar things. It was rather hard, and they wished their father had been a doctor, a minister, or a lawyer. However, Farmer Bloomfield knew what he was doing; and the boys finally learned to love their duties, and took pride in raising the largest potatoes and pumpkins in the town; though it mortified them when the Pillberry boys flourished over them at election-balls and Fourth of Julys, where the Pillberrys always appeared exhaling essences and strutting in buckram.

Thirty years make a wonderful shifting of scenery on the theater of life, and—presto!—the Pillberrys and Bloomfields are coming up now in the fifth act. Exeunt the Pillberry boys and enter the Pillberry men. They have exhaled all their cologne and pomatum, and the buckram has got all its stiffening taken out, and they look draggled and forlorn. They have gone into business and failed, married wives and had families they cannot support, have not forgotten the store and the tavern,—in short, have "progressed" into general thriftlessness and dissipation. They run in debt and never pay, and never mean to; borrow and never return; have added chewing and drinking to their first narcotic accomplishments; are generally loose in their habits, though "sometimes very tight." The Bloomfield boys have gone into business and succeeded; one of them holds a high office in the state, and looks toward the highest; and the chief enterprises of the town depend mainly upon them. And whenever anything is started requiring perseverance, hardihood, energy, public spirit, conscience, generosity, and capital, people always call first upon the Bloomfields.

This, we pledge our readers, is no fancy sketch, but a chapter of history.

Now for the "improvement" of our sermon, or story rather, showing the advantage of giving boys occupation.

First, it is the best physical education they can have, giving them good digestion, hard muscles, and robust frames; and you will not be obliged to put them on spare diet for dyspepsia, to send them abroad to be turned blue in water-cures, or put them on beef-tea and toast-water at home.

Secondly, it is the best way to keep the twenty devils out, by first bringing the opposite virtues in; for then the virtues have the ground by the right of pre-emption, and the vices will be kept out for ever by a moral statute of limitations.

Thirdly, they very soon learn, and in the only way they ever will, that life is a serious matter, and is not a frivolity and a farce—a thing which a great many people do not learn till they learn it to their sorrow.

Fourthly, you give practical point to your moral instructions, instead of spending your breath for nothing in giving advice. Moral instruction is well, but standing alone it is worthless; and to apply it to boys boiling over with animal life, and with nothing to do, is like reading the ten commandments to a tornado.

Fifthly, you settle practically the question about corporal punishment; for, generally speaking, only idle boys will need it.

Lastly, and summing up, and putting it as a maxim of education, *As fast as the faculties develop, give them something useful to do.*—*Religious Magazine.*

FOLLY.—Sir Joshua Reynolds being asked how he would personate Folly in a painting, replied that he would represent a man climbing over a wall at the risk of his neck, with an open gate close by, through which he might walk with ease and safety.

"Folly's son a thousand times
O'er the wall of danger climbs:
'Lo, the door!' Experience cries;
'Let me mount,' the fool replies:
Once more he climbs—he falls—he dies."

THE STUDY.

(THIS sweet sonnet, which many a quiet nook, consecra'ed to study and devotion in our dear New England, might have suggested, is from the pen of a pastor's wife in one of our mountain parishes. It is a genuine drop of the Parnassean dew. *The Portsmouth Journal* has the honor of its publication.)

A slumberous silence—a charmed, dreamy hush
Pervades the room. The flowers from their urn
Breathe fragrance. Book-lined walls and ceiling burn
In the bright glory—the warm sunset blush
Of parting day. There thou, beloved one!
Dost sit; light beaming from thy serious eye;
Pursuing some large theme, etherial, high.
Meanwhile I weave gay fantasies, and shun
The graver thought, that so, when twilight shades
Steal o'er the scene, I may with joyous mood
Beguile the hour, and fill thy solitude
With pleasant cheer. The flowers, when sunshine fades,
Their sweetest incense pour; like them I'd bring,
At evening hour, some gracious offering!

—*M. L. S.*

THE NIGHT OF ADVERSITY.

IN this world why should we be sad because life is not an unbroken, unclouded day of sunshine? Night has its uses; it prepares us to enjoy the choral hymn of re-waking nature; it wakes into life the bright stars, which pale before the streaking light of day.

Why should we faint and pine in the night of adversity? It brings into exercise graces which do not appear in the sunshine of prosperity. It strengthens right principles in a way that prosperity never can. It shows what we really are, which prosperity cannot do. When in heaviness for a season, there is a benevolent reason for it,—a need be; it is to benefit us; it is to cure us of sin, or prepare us for some important service in the cause of religion.

What shall thaw the cold heart of the church and melt the ice-bound current of its veins, and cause the streams of beneficence to flow in all the arteries and veins of the body? The presence of the Holy Spirit kindles the flames of benevolence in the heart, and before it avarice fades away like snow-flakes before the vernal sunbeams. A genuine religion has its life's blood in God's beneficence. Practical benevolence in the church is essential to the vitality and purity of religion.

A REMINISCENCE.

SITTING in the old brick house of worship, and listening to the stirring appeals of this venerable man of God upon the text, "Turn ye to the strongholds, ye prisoners of hope," and following the preacher's uplifted eyes, which were elevated to the dilapidated roof of the old brick church while quoting the text, and noting the *holes* in the roof through which the swallows were freely passing in and out, and flitting from side to side, the childish thoughts of the writer, puzzled by the similarity of sound, supposed the preacher wished to get rid of the swallows by directing them to pass off through the *holes* in the old roof, and he thought it wonderful that the preacher should suppose the swallows would understand him. The service closed, the writer made known his childish thoughts to his parents, who explained the true import of the text, so that the impression is as vivid at this distance of time as on that occasion.

1. Sinful men and even children are prisoners in bondage to sin.

2. Although prisoners, they are prisoners of hope through the atonement and mediation of Jesus Christ.

3. Jesus Christ has become this strong-*hold*;—a hiding-place from the storm, and a covert from the tempest, and as the shadow of a great rock in a weary land.

4. The importance of turning away from all sin to Christ. Parental instruction, how important! How salutary!—*Ch. Secretary.*

ONLY WAITING.

(A VERY aged Christian who was so poor as to be in an almshouse, was asked what he was doing now. He replied, "*Only waiting.*")

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown;
Till the night of earth is faded
From the heart once full of day;
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home;
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers, gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
At whose feet I long have lingered,
Weary, poor, and desolate.
Even now I hear the footsteps,
And their voices, far away;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown;
Then from out the gathered darkness,
Holy, deathless stars shall rise,
By whose light my soul shall gladly
Tread its pathway to the skies.

KOSSUTH.

A WRITER in *The New York Ledger* says Kossuth is living in straitened circumstances in London; that most of his wife's fortune was lost in railroad investments in this country, and that the $100,000 collected by the Magyar in this country was all expended on the objects for which it was originally intended. The writer thus describes Kossuth, as he appears at present:

"It is seven years since Kossuth left the United States—but he looks twenty years older now than he did then. His flowing beard, then jet black, is now plentifully sprinkled with gray. He has grown very bald, and conceals his baldness by combing his hair over the top of his head. His face is marked with deep wrinkles, and the impress of care, and grief, and hopes long deferred, is deeply stamped upon his features. But his smile is as sweet, his voice is as deep and melodious, and the light of his dark eye is as soft and as tender as in the days when they so won the hearts of our people, and made the soul of this nation vibrate like the strings of the lute to the touch of genius and of skill."

RUSKIN ON POETS.

I ADMIT two orders of poets, but no third, and by these two orders I mean the creative—Shakespeare, Homer, Dante—and reflective or perspective, Wordsworth, Keats, Tennyson. But both of these must be *first*-rate in their range, though their range is different; and with poetry of second-rate quality no one ought to be allowed to trouble mankind. There is enough of the best—much more than we can ever read or enjoy in the length of a life; and it is a literary wrong or sin in any person to incumber us with inferior work. I have no patience with apologies made by young pseudo-poets, "that they believe there is some good in what they have written; that they do hope to do better in time," etc. *Some* good! If not *all* good, there is no good. If they ever hope to do better, why do they trouble us now? Let them rather courageously burn all they have done, and wait for the better days.

LARGE COLLECTION.—A few years since it was stated that the treasury box in the great Jewish synagogue in London was low. On the following Sabbath Mr. ——d put in one thousand guineas, his lady five hundred, and in one hour and twenty minutes the sum deposited in it was twenty-eight thousand pounds—equal to $135,000.

THE FIRST MODERN MAN-STEALER.—John de Castile has the infamy of standing first on the list of those whose villainies have disgraced the annals of commerce. Having made a voyage to the Canaries in 1447, he was dissatisfied with the cargo he procured, and by way of indemnification, seized twenty of the natives of Gomera, who had assisted him, and brought them as slaves to Portugal. Prince Henry, however, resented this outrage; and after giving the captives some valuable presents of clothes, restored them to freedom and their native country.

Foreign Miscellany.

A meeting of journeymen builders was held in Exeter Hall on Wednesday in favor of the nine-hours movement. A great deal of earnestness was displayed by the various speakers.

The Registrar-General's return for last week exhibits a rather more favorable view of the health of the metropolis than the previous one. The deaths from scarlatina and diphtheria, however, had increased, being 111, and bronchitis also was very fatal. The total of deaths for the week was 1,380, and of births 1,851.

The project of public drinking fountains for Brighton has received a donation of £5 from W. Coningham, Esq., M.P. The circular issued by the projectors asserts that the great need of public drinking fountains in large towns is sufficiently demonstrated by the fact, that one person (upon an average) in every nineteen seconds, for twelve consecutive hours, drank out of each of the several fountains lately erected at Liverpool by Mr. Melly—25,878 persons having drunk from thirteen fountains in that town in about fourteen hours; and in other large towns the results have been similar.

The artesian well which workmen have been for a length of time boring at Ostend on the sea-shore, and only four yards above high-watermark, has at length given an abundance of water. At a depth of 180 feet the stream rose, and the inhabitants, who have for many years past bitterly complained of the want of good drinkable water, will now have an abundant supply.

Extraordinary Catch of Fish—Worthing.—Yesterday morning the fish market presented a very busy appearance, upwards of 20,000 mackerel having been brought in by one boat alone. We believe this is the first catch of the season. A good beginning, truly! The mackerel were caught off the Isle of Wight, and so great was the number that a quantity of the nets actually sank to the bottom from the weight of the fish. There is a probability of their being yet recovered; but even if such is not the case, the loss of a few pounds (the nets are, we believe, valued at about £2 each) can be borne without complaining, when it is taken into consideration that the catch is worth something like £200.

The Prince of Wales, it is expected, will return to England in July. Next year, of course, we may expect the young Prince to take an important place in all the principal proceedings of court and fashion. After his next birthday, the young Prince will be entitled to take his seat in the House of Peers.—*Court Journal.*

The sculptor Herr Gasses of Vienna has been intrusted by the Common Council of that town with the execution of the Mozart monument. The expense of the monument has been estimated at 8,000 florins.

The Duke de Broglie, in his evidence before Prince Napoleon's Slave-trade Commission, has declared his opinion that emigration, as practiced by the Charles and Georges and other French vessels in like cases, was to all intents and purposes identical with the slave-trade.

Moore, in his love of the society of the great—Beranger, in his aversion to it—only show, in inverted forms, the same *over* value for external and accidental advantages.—*Lady Morgan's Diary.*

Capts. Burton and Speke of the expedition to East Africa, have succeeded, after the most trying efforts, in reaching and surveying the great lake of the interior, and are on their return to Zanzibar.

A letter from Jerusalem announces that the cupola of the Holy Sepulcher is falling to ruins. A subscription has been opened to repair it

In the case of Hughes *v* Dinorben, Lady Dinorben moved the Court of Queen's Bench for a new trial on Monday, but it was refused, Lord Campbell saying that the jury had no doubt come to a correct conclusion in saying that Lady Dinorben had written the disgraceful anonymous letters attributed to her.

A Singular Prophecy—Some verses in the "Orlando Furioso" of Ariosto, which wear quite a prophetic look, have recently been the subject of much remark:

"Ecco torna il Francese.
* * * * * * *
Vedete poi l'esercito, che sotto
La rosta di fortuna era cadato,
Creato il nuovo re che si prepara
Dell'onta vendicar ch'ebbe a Novara."

("Behold! The Frenchman returns. Then see! The army which had fallen under the wheel of Fortune, and the newly-made king, who proposes to revenge the shame he suffered at Novara.") The coincidence of these verses with actual facts is at the least surprising.

Crinoline is a fertile subject of amusement; but we have now an account of a somewhat serious accident to "a fashionably attired female" while ascending the steps leading from Tooley street to the foot of London Bridge. The lady in question had newly reached the top of the flight of steps when her foot caught in the front portion of her crinoline, and she fell violently forward, striking her head against the iron railing and inflicting a by no means slight cut upon the chin. Before she could recover herself or any one go to her aid, she rolled down several of the steps, and was literally covered with mud. "She speedily sought refuge in a cab, and was driven off amidst the laughter of a gang of juveniles."

The little Prince Imperial of France was playing the other day in the gardens of grande mère Montijo, when some ladies well known to him ran up as usual to kiss and fondle him But the little heir apparent, doubtless under instruction, astonished them by throwing himself into an attitude, and holding out his "hand" for their salute!

The Queen has given notice to the Department of Science and Art that Marlborough House is wanted for the Prince of Wales.—*London Cor. of Man. Guardian.*

The Brussels Independance states that Queen Victoria has expressed her satisfaction at the matrimonial alliance between Prince Napoleon and the Princess Clothilde of Sardinia.

A Miss Gillow, a Roman Catholic lady visitor to the inmates of the Liverpool work-house, has been requested (by resolution of a Special Committee of the authorities) to discontinue her visits. She appears to have told a girl named Catherine Foley that she would be "damned to all eternity" should she persist in continuing a Protestant.

Dr. Montgomery, the leader of the Arian Presbyterians of Ulster, having attacked the preaching of Mr. Spurgeon and Mr. Guinness, Rev. Dr. Cooke, Presbyterian, has delivered and published a lecture in defence of Gospel truth, as preached by these popular young Independent and Baptist ministers.

Sir Andrew Agnew has addressed a letter to the ministers of all denominations in Wigtonshire, recommending a Saturday half-holiday for farm laborers.

On Friday night a meeting was held in Exeter Hall, to bid farewell to Mr. John Statham, about to act as a Scripture Reader to the 97th Regiment, stationed at Lucknow.

Dr. Manning is preaching in English every Sunday, at the church of San Carlo, in the Corso, at Rome, to a very numerous congregation, who crowd to hear the ex-archdeacon expound the motives which induced him to change the Anglican for the Roman faith.

The Christian Society of Operative Silk-Weavers—A large gathering of this society was convened on Monday evening in the chapel of the French refugees, Church street, Spitalfields. Nearly 1,000 descendants of that noble band of exiles drank tea in the large school-room in the roof of the chapel, their entertainment being provided principally through the kindness of the Rev. A Theophilus Marziels, B.D., pastor of the French church, St. Martin's-le grand, whose attention has been of late particularly directed to the descendants of the exiles who fled to this country after the revocation of the Edict of Nantes. The appeal of M. Marziels to this interesting class has received a very warm response; and the Christian efforts made by him, assisted by others in the neighborhood, are very highly valued. Mr. Hanbury, M.P., took the chair.

Governor Barkly and the Independents—His Excellency Sir Henry Barkly laid the foundation stone of a new Independent church at Prahran, on the 22d ult The Rev. Mr. Binney was present, and delivered a lengthy and eloquent address.—*Melbourne Argus.*

In *The Record* last week a letter appeared from a correspondent, giving an account of what was doing among Protestants of various sects in some parts of France. As far as general topics were concerned, the communication was a valuable one; but the writer makes it his business to attack M. E de Pressensé, who with M Fisch, takes the oversight of several of the Evangelical churches in Paris, and is, we hesitate not to say, one of the most able, devoted, and useful Christians in France. He is, says this correspondent, "connected with the new school of lax doctrines," and by a very brief extract from one of his works, he tries to prove that he does not hold the doctrine of human depravity. *The Record* itself adds in a note, "It is melancholy to find a man of his talent the champion of errors which very much resemble those of the Manichian school in England." M E. de Pressensé has a mind of high order, and takes none of his opinions secondhand; from some of his views we should ourselves dissent; but of his soundness in the essential belief of Evangelical religion there cannot be a doubt; and we can only suppose that these insinuations—so likely to cripple his usefulness, and alienate Christian friends in England—have had their rise in the miserable prejudices entertained by Establishmentarians against all Free churches and their supporters.—*Patriot, Feb 10th.*

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Haydn's Creation	Bound	75
	All the Choruses (in score)	1 38
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Mendelssohn's St. Paul	Bound	75
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SECURITY Fire Insurance Company,

No. 31 Pine street,
(GREAT WESTERN BUILDINGS).

CASH CAPITAL $200,000,

All well secured on Bond and Mortgage.

Property Insured on the most favorable terms.

JOSEPH WALKER, Pres't.
THOS. W. BIRDSALL, Sec'y.

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531-582*

United States Trust Company

OF NEW YORK,

NO. 48 WALL STREET, COR. WILLIAM.

CAPITAL, $1,000,000,

INVESTED IN BONDS AND MORTGAGES ON REAL ESTATE, Worth double the amount loaned thereon, and in United States Government stock.

This Company is a legal depository for moneys paid into court, and is authorized to act as guardian or receiver of estates.

INTEREST ALLOWED ON DEPOSITS.

By order of any court in this state, including Surrogates, 5 ₱ ct. From individuals, or corporations, for a period of one year or longer..... 5 "
For six months, or payable on thirty days' notice..... 4 "
Payable at 5 days' notice..... 3 "

Deposits may be made and withdrawn at any time, and will be entitled to interest for the whole time they may remain with the Company.

Executors, Administrators, or Trustees of Estates, and females unaccustomed to the transaction of business, as well as Religious and Benevolent Institutions, will find this Company a convenient depository for money.

JOSEPH LAWRENCE, PRESIDENT.
JOHN A. STEWART, SECRETARY. 534-5466

JANUARY, 1859.

Continental Insurance Company,

CITY OF NEW YORK,

OFFICE, NO. 18 WALL STREET.

STOCK CAPITAL, (all paid in, and securely invested)	$500,000 00
Assets, Jan. 1, 1859	$35,237 59
Liabilities	19,745 71

Insures Buildings, Merchandise, Household Furniture, Rents, Leases, and other Insurable Property, at the rates charged by other solvent institutions.

☞ THREE-FOURTHS of the net profits of the business of this Company are divided annually to holders of its policies, in Scrip bearing interest, and such profits carefully invested for the additional security of the insured, until the fund thus accumulated shall have reached the sum of $500,000, making the Cash guarantee of the Company $1,000,000; and thereafter, the Scrip will be redeemed as rapidly and to the extent that the profits accruing to the policy-holders exceed the sum of $500,000.

First Annual Division to Policy-Holders, declared July 9, 1857..... 33⅓ per cent.
Second " " July 8th, 1858, 50 "
Third " " will be declared July, 1859.

GEO. T. HOPE, President. H. H. LAMPORT, Secretary. 529-541

OFFICE OF THE

ATLANTIC Mutual Insurance Company.

NEW YORK, January 24, 1859.

THE TRUSTEES, IN CONFORMITY WITH the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1858:

Premiums received on Marine Risks, from 1st January, 1858, to 31st December, 1858.....	$3,712,632 85
Premiums on Policies not marked off 1st January, 1858.....	1,178,160 40
Total amount of Marine Premiums.....	4,890,793 05
No Policies have been issued upon Life Risks, nor upon Fire Risks disconnected with Marine Risks.	
Premiums marked off from 1st January, 1858, to 31st December, 1858.....	3,494,614 20
Losses paid during the same period.....	$1,598,638 11
Returns of Premiums and Expenses.....	495,923 19

The Company have the following Assets, viz.:

Stocks of the United States, of the State of New York, and of New York City Banks.....	$1,830,034 50
Loans secured by Stocks, Bonds, and Mortgages, and otherwise.....	852,260 00
Real Estate.....	200,000 30
Dividends on Stocks, Interest on Bonds and Mortgages and other Loans, and Premium Insurance and other claims due the Company, estimated at.....	173,380 50
Premium Notes and Bills Receivable.....	2,029,902 58
Cash in Bank.....	194,589 83
Total Amount of Assets.....	$5,282,167 41

Six per cent. Interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives, on and after Tuesday the 1st day of February next.

After reserving over Two Million Dollars of profits, the outstanding certificates of the issue of 1856 and of 1857, will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday the 1st day of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment and canceled.

A dividend of FORTY PER CENT. is declared on the net earned premiums of the Company, for the year ending 31st December, 1858, for which certificates will be issued on and after Tuesday, the 1st day of February next.

The profits of the Company, ascertained from the 1st July, 1853, to the last day of January, 1858, for which certificates were issued, amount to..... $7,655,310
Additional profits from 1st January, 1858, to 1st January, 1859..... 1,360,000

Total profits for 6½ years..... $9,015,310
The certificates previous to 1856, and for 50 per cent. of the issue of that year, have been redeemed by cash 5,878,730

Net earnings remaining with the Company, on 1st January, 1859..... $3,136,580

By order of the Board,
W. TOWNSEND JONES, Sec'y.

Trustees.

John D. Jones,	Ramsay Crooks,	A. A. Low,
Charles Dennis,	Royal Phelps,	William E. Dodge,
W. H. H. Moore,	Caleb Barstow,	Dennis Perkins,
Thomas Tileston,	A. P. Pillot,	Joseph Gaillard, Jr.,
Henry Coit,	Leonardo S. Suares,	William Wood,
Wm. C. Pickersgill,	Leroy M. Wiley,	J. Henry Burgy,
Lewis Curtis,	Daniel S. Miller,	Cornelius Grinnell,
Wm. S Wetmore,	S. T. Nicoll,	Henry O. Brewer,
Charles H. Russell,	Joshua J. Henry,	Watts Sherman,
Lowell Holbrook,	Geo. G. Hobson,	Edward R. Bell,
Robert C. Goodhue,	David Lane,	E. E. Morgan,
P. A. Hargous,	James Bryce	B. J. Howland,
Meyer Gans,	Wm. Stargis, Jr.,	Benj. Babcock,
Edward H. Gillian,	Henry K. Bogert,	Fletcher Westray.

JOHN D. JONES, *President.*
CHARLES DENNIS, *Vice-President.*
W. H. H. MOORE, *2d Vice-President.*

PACIFIC MUTUAL INSURANCE COMPANY, Office, 111 BROADWAY.

MARINE AND INLAND INSURANCE.

CAPITAL, $300,000.

This Company continues to do an exclusive merchandize business, and has returned to its dealers, out of the profits of the year 1858, a dividend of *Forty-three per Cent.*—*Six per Cent.* interest on the outstanding scrip—and has redeemed the Certificates of the issue of 1856.

ALFRED EDWARDS, PRESIDENT.
WILLIAM LECONEY, VICE-PRESIDENT.
BENJAMIN A. OGDENSON, Secretary. 533-536G

THE MUTUAL BENEFIT LIFE INS. CO. OF NEW JERSEY.

AGENCY NO. 11 WALL ST.

Assets, January 1st, 1859	$3,001,920 91
Dividends Paid	1,161,527 28
Losses Paid	1,946,499 55

THIS COMPANY OFFERS ADVANTAGES UNsurpassed by any other; among which are *annual dividends, redemption of dividends in cash,* loans of one-half of the annual premium on life policies.

A dividend of 40 per cent has just been declared (Jan. 1, 1859) to all who have paid two life premiums.

Prospectuses and all necessary papers furnished (without charge) upon application to the undersigned agents in New York.

ROBT. L. PATTERSON, Pres't.
B. C. MILLER, Sec'y. JOS. L. & J. P. LORD, Agents.
516-547

HOME INSURANCE COMPANY, OF NEW YORK.—OFFICE REMOVED TO Nos. 112 and 114 BROADWAY.

This Company continues to Insure Buildings, Merchandise, Ships in Port and Cargoes, Household Furniture and Personal Property generally, against loss or damage by Fire, on favorable terms. Losses equitably adjusted and promptly paid.

Capital Stock (all paid)..... $1,400,000
Surplus, over..... 300,000

DIRECTORS.

William G. Lambert,	I. H Frothingham,	Charles P. Baldwin,
George C. Collins,	Charles A. Bulkley,	Amos T. Dwight,
Danford N. Barney,	Richard Bigelow,	Henry A. Hurlbut,
Lucius Hopkins,	George D. Morgan,	Jesse Hoyt,
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CHARLES J. MARTIN, President.
A. F. WILLMARTH, Vice-President.
J. MILTON SMITH, Secretary. 520-571L

NEW YORK

Equitable Insurance Co.,

No. 58 Wall street.
CHARTERED 1823.

Cash Capital, $210,000, with a large Surplus.

All losses promptly adjusted and paid.

THIS COMPANY CONTINUES TO INSURE against loss and damage by fire on favorable terms.

DIRECTORS:

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Anthony P. Halsey,	George Carpenter,
	Abraham B. Ernbery,

JOHN MILLER, Sec'y., RICHARD I. THORNE, Pres't.
532 557G

British Commercial Life Insurance Co.

LONDON AND AMERICA.

Capital with Accumulations..... $5,500,000.

This Company has been Thirty-eight years in successful operation and its stability is undoubted.
No extra charge for crossing the Atlantic.
Endowments and Life Insurance in all its branches.
Office 65 Wall Street.
524-536G GEO. M. KNEVITT, Actuary.

EIGHTH ANNUAL REPORT OF THE

Manhattan Life Insurance Co.

OF NEW YORK,

No 31 Nassau street, opposite the Post-office.

JANUARY 1, 1859.

Capital Stock		$100,000 00
Reserve of 1857		252,590 19
		352,590 19
Balance from 1858		236,461 65
Amount due of sundry Dividends, etc.		10,168 00
Amount of Dividend Annuities	2,618 15	
Amount of Premiums received during the year	279,817 12	
Am't of Interest account for the year	42,376 49	324,811 76
		$924,031 60

DISBURSEMENTS.

Claims by death	88,677 00	
Expenses, Taxes, and Commissions	43,013 68	
Reinsurance and purchased Policies	23,934 41	
Dividends paid during year	59,721 75	215,346 84
		$924,031 60

ASSETS.

Bonds and Mortgages on Property worth double the amount loaned	292,984 99	
Premium loans at 7 per cent interest	292,097 98	
Ag'ts' accounts for premiums in course of collection and transmission	61,319 21	
Real Estate	5,086 00	
Cash in Bank and on hand	36,706 25	
United States, and State, and City Bonds and Stocks	7,587 50	
Accrued Int's and Deferred Premiums	12,902 98	708,684 76
		$924,031 60

C. Y. WEMPLE, Secretary. N. D. MORGAN, Pres't.
525-540

EXCELSIOR FIRE INSURANCE COMPANY.

CAPITAL and ASSETS..... $270,000.

OFFICE, No. 6 BROAD STREET, NEW YORK.

Insure against loss and damage by fire, all kinds of property, including RENTS and LEASES.

EUGENE PLUNKETT, Pres.
HENRY QUACKENBOSS, Sec. 499-550Y

MUSIC, PIANOS, ETC.

Raven, Bacon & Co.,

(Successors to BACON & RAVEN)
PIANO-FORTE MANUFACTURERS,
WAREROOM, No. 135 GRAND ST., NEAR BROADWAY,

Where a full assortment of instruments may be found, exclusively of our own manufacture, warranted in every respect. 500-521X

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GOLD AND SILVER MEDAL

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Awarded the First Prize at every Fair in which exhibited.

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Patented and made only by the subscribers, with eight stops, five sets of reeds, two banks of keys, swell pedal and independent pedal bass, containing two full octaves of pedals. Price of Organ Harmoniums, $350 to $400.

Harmoniums, with six stops, three sets of reeds, and one bank of keys, in black walnut case, price $200.

Organ Melodeons, with two sets of reeds, three stops, and two banks of keys, in rosewood case, price $200.

Melodeons, with one and two sets of reeds, price $60 to $150.

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These pianos excel in volume and brilliancy of tone, in finish and durability, any made in the country.

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The largest stock of sheet music in Brooklyn. Orders from any part of the *Union* filled and sent free of *postage.*

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NINE DIFFERENT VARIETIES.

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326-571Ld 458 Broadway, corner Grand street.

GOLD MEDAL GRAND AND SQUARE PIANOS, of STEINWAY & SONS, Manufacturers, No. 84 Walker street, near Broadway, N. Y. Received the highest premium when and wherever they brought their Pianos in competition with the best makers of Boston, New York, Philadelphia, and Baltimore. Among the Judges were *Goldschalk, W. Mason, Wollenhaupt.* Every Piano warranted for three years. Prices moderate.
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MANUFACTURERS OF ORGAN HARMONIUMS AND MELODEONS,

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Music, Strings, and every requisite for the Harp. Prices and Descriptions forwarded per mail. 533-545

EDUCATION.

THE MISSES ROHR'S FRENCH AND ENGLISH Boarding and Day School, No 32 West Thirty-third street, near Fifth avenue. Private classes for ladies in German, French, English, and Italian. 533-564Lf

MAPLEWOOD YOUNG LADI

Editors' Book Table.

LECTURES ON THE MORAL GOVERNMENT OF GOD. By Nathaniel W. Taylor, D.D. New York: Clark, Austin & Smith.

"The Moral Government of God was the great thought of Dr. Taylor's intellect, and the favorite theme of his instructions in theology." Every student of Dr. Taylor will respond to this remark of Prof. Porter in his introduction to these volumes. The one life-long labor of Dr. Taylor was the construction of a Theodicy which should withstand the assaults of infidelity, and give strength and comfort to the children of God. Perhaps no other mind has ever studied this subject so profoundly, or elaborated it with so much care. With all his depth of thought upon this subject, and that rare metaphysical acumen which he displayed in his lecture-room discussions, Dr. Taylor was successful in clothing his arguments in language so simple and exact that any mind of ordinary capacity, with due attention, could follow him step by step till it had grasped the whole. Indeed some of his grandest exhibitions of the moral government of God were put forth in the form of sermons which, in seasons of awakening in College, were among the most valued and useful efforts of the pulpit. His lectures were at once a high intellectual discipline in logic and the use of language, and a spiritual discipline in the emotions of wonder and admiration and love which they awakened toward God.

In editing for the press Dr. Taylor's lectures on Moral Government, Prof. Porter has wisely refrained from any attempt at revision. It was better to give them as prepared for the lecture-room, at the risk of repetition, than to transform them into rigid essays. The volume contains not only the lectures on Moral Government proper, but also those on the necessity for a revelation, and the argument for miracles, which, as an answer to Hume and a criticism upon Chalmers, is a master-piece of logic.

It were vain to attempt a synopsis of this great work in half a column. Hereafter no theological library can be complete without it, and no student can feel that he has fully qualified himself for the ministry till he shall have gained the hight of this great argument. All intelligent Christians may find delight and profit in these volumes. The publication is timely in view of the loose sensuous notions of the Deity which *The Atlantic Monthly* is diffusing, and in view of the credulities of Spiritualism.

LECTURES ON THE HISTORY OF CHRISTIAN DOGMAS. By Dr. Augustus Neander. Edited by Dr. J. L. Jacobi. Translated by J. E. Ryland, M A.

The history of doctrines is one of the most important branches of theological knowledge, and the study of dogmatic history might be made even more profitable for the student than systematic divinity, as this is commonly taught. Indeed, if theological seminaries are to be continued, we incline to a reconstruction of the course of study, somewhat as follows: Exegetical Theology, or the interpretation of Scripture with a view to its textual import; Biblical Theology arranged in systematic order; Historical Theology, or the development of Christian dogmas; and Pastoral Theology. Of these departments the most important is the Exegetical, which acquaints the student with the very marrow of the text. Next to this we are disposed to place the history of doctrines, as showing the growth of opinions, and the phases and conflicts of the truth. Such a study acquaints one with the vast circle of Christian thought in the Past, and by familiarizing his mind with theories of doctrine, preserves him from the vanity of giving forth his own crude speculations as original discoveries. It is said that a walk through the Patent-Office would have saved many an inventor years of fruitless labor expended upon a field already exhausted; and a walk through these historic halls might have preserved many a theologian from unprofitable speculations.

The lectures of Neander in this department are said to have been his favorite course. Although he did not prepare them for the press, they have been carefully compiled from full notes taken by his students, and have been intelligently and systematically edited by *Jacobi*. Neander here evinces the same thoroughness of research, the same candor of judgment, and the same spiritual insight, which mark his church-history. He was in a measure indifferent—perhaps too much so—to forms of theological statement; and in some doctrines, as that of inspiration for example, his views bordered upon laxness. His judgment that infant baptism has no Apostolic warrant, appears to us wanting in critical evidence to support it. But this work as a whole will be an excellent text-book in its department, and a valuable book of reference for ministers. It is published in two neat duodecimo volumes by Bohn, and is for sale in this city by *Randolph*, No. 683 Broadway.

CHRISTOLOGY OF THE OLD TESTAMENT.—This is volume IV. of Hengstenberg's work as translated and published in Clark's Library of Theological Literature. It treats specifically of the Messianic prophecies in Zechariah and Malachi, and contains several appendices upon topics related to the general subject. This volume completes a work which from its thoroughness of investigation, its critical acumen, and its devout and earnest spirit, must ever take a high rank in Biblical exposition. Hengstenberg is perhaps at times too eager to find a Messianic reference, and to spiritualize the more literal facts of prophecy; but his tone is generally candid and sound. His Christology will greatly enrich the resources of pastors and enhance their practical estimate of the Old Testament. Published in this country by Smith & English of Philadelphia.

The same house have now issued Dr. Fairbairn's Hermeneutical Manual, a work whose merits we have already discussed.

FROM POOR-HOUSE TO PULPIT. By W. M. Thayer. New York: C. Scribner.

This is an interesting sketch of the life of the lamented Dr. Kitto, whose name is permanently associated with Biblical Literature. His early struggles with poverty, his manly courage, his Christian faith and hope, are strikingly portrayed, and constitute a potent appeal to timid and lagging youth. Mr. Scribner is enriching his list with capital works for readers of all ages.

THE WORKS OF PHILO JUDÆUS.—Mr. Scribner has also sent us, not as a recent publication, but as a specimen of BOHN'S ECCLESIASTICAL LIBRARY, the complete works of Philo, the Platonized Jew of Alexandria. The value of Philo is so well understood by the Biblical student, that it is enough for us to announce that his works may now be had, in English dress, in this cheap and portable form. More intelligent, conscientious, and reliable than Josephus, he is a safer interpreter of the institutions of ancient Judaism. As such he gives us a Jewish commentary upon the Mosaic law, which is a valuable companion to the epistles of Paul to the Hebrews and Galatians. Beside this copious illustration of Jewish antiquities, Philo, by his proclivities toward the Neo-Platonic philosophy, and his attempts to harmonize the Greek philosophy with the Bible, helps us to comprehend many allusions of Paul and John to the philosophy of their times.

The references of Philo to the temporal condition of his own nation, also go to confirm the narrative portions of the New Testament. In short, to those who know how to use aright one who marked the interblending of Paganism and Judaism in the Apostolic age, Philo Judæus is one of the best of commentators, because his testimony is so often undesigned.

LETTERS OF A TRAVELER. Second series. By William Cullen Bryant. New York: Appleton & Co.

The readers of *The Evening Post* have already enjoyed the quiet charm of these letters, written mostly from out-of-the-way places, giving charming pictures of nature and people, with the most delicate choice of words, and yet in the perfect simplicity of the true epistolary style. Those who have had this pleasure will be gratified to learn that the letters have been recovered from the fugitive sheets of a daily newspaper, and brought into a permanent and attractive form; and many who have known Bryant only in the clear and stately beauty of his verse, will be glad to come nearer to his mind and heart through these pleasant epistles.

WILEY & HALSTED are the American agents for "*Notes and Queries*," and "*The Gentleman's Magazine*." It is surprising how much quaint and curious information one picks up by steadily consulting these two periodicals.

A NEW PUBLISHING HOUSE.—At the beginning of the year Mr. Blakeman retired from his connection with Messrs. Sheldon & Co., not from any disagreement with his partners, but in order that they might be more free to act in the enterprises of their own denomination. A new firm has been constituted under the style of BLAKEMAN & MASON, both gentlemen of high standing and of experience in the book-trade. Their place of business is 310 Broadway. This firm will hereafter have the sale of *Gould & Lincoln's* publications for this city. They have just received Vol. I. of *Masson's* elaborate, erudite, and magnificent work on Milton.

Messrs. *Sheldon & Co.* continue their business in Nassau st, and in addition to their own valuable list, have an extensive stock of standard theological and literary works. They have also issued a capital library of Sunday-school books.

Commercial and Financial.

Business versus Brains.

One reason why many men do not succeed in business is seldom taken into account in afterwards determining the causes of their failure. It is not because they have been dishonest, or, after long overreaching, find themselves at last overreached; not because after many brilliant winnings at the gaming-table, they at last stake all, and lose all; not because after having made a partial success, they expect greater, and build fine houses and buy fine horses, taking the risk of being able to pay; not because of the old folly of investing in lottery-tickets and always drawing blanks; not because of indulging in the newer and more common folly of luxurious living on small means, until they waste their substance in a kind of fashionable riotousness! Nor is it because the times are so hard, or trade is so dull, or the West is so backward, or the banks so obstinately refuse to discount poor paper! It is simply because hundreds of men, every year, *go into business without sufficient natural capacity to carry it on successfully.*

When a man thinks of becoming a musician, he first satisfies himself that he has a natural ear for music. When another sets out to be a lawyer, or a physician, or a minister, he usually thinks it necessary to qualify himself for his profession by some preliminary studies; for we trust that the time is past when an anxious father, finding that his son will not make a blacksmith, or a carpenter, or a day-laborer, finally turns him over to be a minister!

But scores of men in every large town—and scores upon scores in every large city—embark in business without any more previous experience in it, or any more actual fitness for it, than if a man should undertake to play the violin at the Academy of Music, who did not know the base from the tenor, or the "Heroic Symphony" from the tune of "Windham!"

A young clerk, who has been two or three years in a great counting-house, fancies that during that time he has learned all that can possibly be known of business. He accordingly listens to the advice of some judicious and ambitious friends, retires from a good position which yielded him a comfortable salary, and sets up for himself to better his fortunes. He issues a circular to his business acquaintances, prints an advertisement in all the newspapers, and thus begins an independent business career. Now, how long will so slender a stalk be able to stand alone! We will write its history gently and tenderly! It flourishes perhaps during the first spring like new grass; it wilts and struggles for life during the first summer; then, on the first winter day, "the wind passes over it, and it is gone!" Such a man would be graphically described by his Western creditors as "dead broke!"

We do not mean to offer discouragement to anybody. We do not say that it is a fault in young men to be hopeful, but rather that it is a common misfortune to be over-sanguine. For instance, many a farmer's boy would rise to wealth if he were to keep to his father's farm, instead of hurrying to some great city to make his fortune in a more brilliant style. Many an honest and industrious youth, who might be a good mechanic, prefers to be a poor clerk; many a good clerk insists on being a poor third-partner; and many a good third-partner would ruin the firm in one year, if he were to be one year at its head. Promotion in business should be like promotion in an army on the field—only from merit of services and evidence of character! But when a young man possesses himself of vain ambitions, and strives to jump at once into a great business and a fine store, and fails in his foolish attempt, he is often likely ever afterwards to be unfitted for anything else than a succession of just such delusive experiments, terminating always in a succession of just such disastrous results; until finally he is ruined beyond all hope of earning a livelihood in any honest way. There is such a thing as spoiling a horse-shoe so that it will not make even a nail; and there are other men beside blacksmiths who have been known to do it!

We were some time ago in a large Western city, in which it was almost impossible to find (as we were told by a prominent merchant there) *any man over twenty-five years of age who was not in business for himself!* Now, it is almost needless for us to say that even in an intelligent and enterprising Western city, it is not likely that every man over twenty-five years of age is able to conduct an independent business on his own responsibility! Nor is it likely that more than one quarter of the whole number, thus engaged for themselves, will ever finally be successful!

We give, therefore, as our advice, that no man should take upon himself the responsibility of being the chief conductor of a large business, who does not, at the beginning, to a certain degree, see his way clear to success! Merely to *hope* that he will come out well, is not enough; he must be able to give a *reason* for his hope. For, many a man thinks he can throw a stone across the North River—until he tries. Many a man attempts to build a tower without counting the cost, till finally it falls and crushes him! And many a man who now thinks of giving up a good subordinate position, in order to promote himself into one more independent, but at the same time more precarious, would do well to go beforehand among his friends, and ascertain whether it is the opinion of any one else beside himself that he has the necessary tact, common sense, and energy to succeed in what he proposes to attempt! We are very radical in our creed as to what constitutes the necessary qualifications for a successful merchant. We hold no less than three separate and distinct articles:—first, honesty—second, industry—third, brains!

Value of Credit.

Few men in business properly estimate the value of good credit. One man thinks that so long as he can obtain property upon a promise of future payment, he need look after or care for nothing more. If he can only *get* what he wants, that is enough for him. He soon finds out, however, much to his mortification, that he does not rank quite as *high* in market as some of his neighbors. On reflection, he makes up his mind that perhaps his private character is not what it should be, and that this "feature" in his standing is being talked of in business circles. He *may* be good, it is said, but "touch him lightly," for in due time he will fall. Another man suddenly asks, "What is the matter?" He discovers a want of cordiality among his "old friends." Can it be, he says, that allowing a note to go to protest "under peculiar circumstances" has thus injured me?

Now let us be a little more minute, and illustrate this subject by introducing to our readers the following "merchants from the interior," all of whom, of course, stop at the St. Nicholas or the Astor—or at least smoke their cigars on the steps of one of these hotels. They severally apply to our "leading firms" for credit. Here is their record:

Mr. A——, reputed to be good, but "he drinks." Look out for him.

Mr. B——, worth $10,000; lives high, and rides fast horses. Be careful.

Mr. C——, doing a large business, but is now and then found at the gambling-table. Sell him for cash.

Mr. D——, reputed wealthy, but is engaged in all sorts of speculations. He may succeed, and may not; watch him.

Mr. E——, a clever fellow, but cares so little about business that his clerks have the principal management of his affairs. *He* won't do.

Mr. F—— may be good, but don't care a fig for his credit. Allows his bills to mature, and his notes to go to protest unheeded. Stand from under.

Mr. G——, an ugly, unprincipled fellow; "never will pay exchange anyhow." Thinks the bills of the Bungtown Bank of Minnesota as "good as gold," and ought to pay his notes; let him slide.

Mr. H—— always finds his goods "damaged" or "short"; must allow all his claims or he will "quit you," (leaving behind his wrath and profanity;) watch him with spectacles.

Mr. I—— appears to be prospering, but there is no *truth* in him; he will tell lies in order to get a "bar gain," when the truth would answer his purpose a great deal better; let him alone.

Mr. K——, reputed to be worth $100,000, but there is no moral soundness in him from the crown of his head to the sole of his feet. Some day he will collapse like a puff-ball—touch not.

Now we might go through with the alphabet several times, and not then present all these "doubtful cases" to our readers. We have left out of the catalogue those who do business on "borrowed capital," those whose "expenses are larger than their income," and a host of others, many of whom deserve a separate notice. Our special object is to call the attention of business men to a very simple question, viz—What constitutes the basis of all credit? Is it money exclusively? Answer the question honestly. If you desire success, answer it. If you desire a good name, answer it. If you desire a clear conscience, answer it. Those "wise and—other-wise" can apply this subject to their "peculiar circumstances and position." To prevent all misapplication of the subject, we will say to the reader—*we mean you personally.*

State of Europe.

European politics are a study, and rather a complex one. The undercurrents of feeling must be understood. It is commonly said that the heavy debts incurred by the several European Governments, and the want of money they generally exhibit, are bonds for their preserving the peace. This is a mistake. At the utmost they supply only motives for caution; the check is but a slight one, for the wings of passion are too powerful for complete restraint. The growing riches of the civilized world enable Governments to incur debt with greater facility. Riches increase so long as peace endures, or the wars entered into are short. Taxation becomes then a less and less percentage on the taxables of the nations, though the amount collected be much greater than before. Taxation is also better understood than it used to be, so that it is made to fall with the least pressure.

The feature of the moment is the general expectation of war, of which Italy is to be the center. Diplomacy is exerting itself to restrain it, but the Emperor of France finds his interest in keeping up this alarm, and of being ready to make war whenever that interest requires it. He has done two things of great moment—he has been the means of developing French commerce and trade, and he has created a new French army and navy, ready to support his views in the councils of Europe. The French people want peace. The French army wants war—its excitements, its promotions. The French Emperor wants to extend his boundaries; and to this end his policy seems to point. The speech of the Emperor on opening the Legislative Chambers has given the key-note. By the Europa, which arrived here on Monday, we learn that the French Government has issued the circular, of which the following is a copy, to the various Prefets of France:

PARIS, Saturday, Feb. 12, 1859.

M. LE PREFET: The speech delivered by the Emperor on opening the Legislative Chambers has become the subject of very contradictory comments, which is of a nature to agitate and unsettle the public mind. This is an evil which must be remedied. The policy of the Emperor is as definite as it is elevated. Immovably established, as he has said, in the path of right, justice, and national power, it is never provocative, but will never be pusillanimous. It is ready to manifest itself wherever the cause of justice and civilization is to be assisted.

It is important, M. le Prefet, that the journals published in your department should also be inspired with this noble sentiment; and that they should say to the population—for this is the thought of the Emperor—that war without a legitimate motive is impossible, but that if the preservation of his honor demands it, the force of those causes should arise to which France is at all times passionately attached—the Government will not retreat from the idea of war, for war would then be a necessity. Let the papers say and say again that toward whatever result the will of the Emperor may lead it, he is the representative of the nation, which has so often received the benefit of his wisdom, and which he has made so great, to follow without hesitation.

A danger greater than any that can be incurred by war is that the spirit of faction may become careless of all but material interests, and forget the traditions of honor and patriotism.

In this spirit the editors of journals should write. If it is not in the power of the Press to raise its language to the tone adopted by the Emperor, which has made itself heard throughout Europe, it can at least abstain from weakening the effect of this interpretation by accusing him of egotism or pusillanimity.

Receive, etc. DELANGLE.

The policy of Sardinia and France is evidently disturbing the peace of Europe. They are arming for a fray which Austria is compelled to imitate. But, however selfish their motives, the results may be beneficial to Italy, of which Austria, sustained by the Pope, is a foreign oppressor. The last advices from Europe show that the armies are all in motion, fully equipped for action, toward the frontier. The "army of Lyons" is ready for instant action. All Europe expects some outburst within a short period. An exposition of French grievances against Austria is said to be forthcoming, and little doubt seems to be entertained that war must come, for Austria, under the lead of its young and hopeful Emperor, at the head of an army as large as that of France, is not expected to yield to the Emperor of France's Italian policy. Austria needs money, it is true, but she will nevertheless pursue her policy until some reverse of war compels her to abandon it, and she trusts to her German and Italian allies to aid her.

Who will benefit from all this disturbance? We hardly think any one will be benefited. The war will inflict the most dire ills on the peoples between whom it is waged. It will not be a war for freedom, but only for a change of masters. If the Austrians are driven out of Italy, the Emperor of France will dictate the settlement of the country. It would seem almost better for the freedom of Italy if any contest for it were postponed till France itself were free. Meanwhile, the trade and commerce of Europe are seeking to take care of themselves by not extending credits in the direction of countries liable to be affected by the war. The war would not at first be extended to other countries besides Austria, Italy, and France, and it might very probably be limited to them, as the other countries would find it their interest to limit the war both as regards space and time. Their interference would only prolong it. But they have to put their armies or navies on a war-footing. The great commerce carried on between England and Germany would not be affected, while our American commerce with Europe would be stimulated. We have nothing whatever to fear from such a war. The sources of supply of the precious metals would not be affected; and the check to a re-extension of credits would rather be a benefit than an evil. The supply of money is likely to be abundant. London and Paris have large amounts of specie. The sources of most active re-employment of money will be found in the East India or China trade, where the greatest developments await the world. Our commercial marine is unfortunately falling behind-hand for the moment. Where are our screw-steamers which commerce now requires, and which are driving vessels solely impelled by wind out of service? A steam commercial marine seems essential for maritime supremacy. The Collins steamers have been driven out of service by ill and expensive management, and no substitution appears to be at hand. Our grain has to compete with that of Russia and the Continent generally in the English markets, and cheap freights alone will restore it, except under a famine pressure in Europe.

Money Market.

The bank returns for the last week show very satisfactorily. The specie strength of the banks has been increased, which has arisen partly from a positive increase of specie, but more from a diminution of demand liabilities. The loans have been further reduced $645,000, making a total contraction of five and a quarter millions in the last month—from the 5th February to the 5th March. The 4th of March—a day of heavy payments among merchants—has passed without a single observation. All obligations are met without difficulty. The banks have found that the business paper they held has matured in greater amounts than they have been able to invest in similar securities. Their receipts have been greater than their investments, and consequently their line of discounts is running down. The scarcity of business paper is generally remarked, and arises from the larger cash business that is doing—which merchants and dealers are enabled to do, from the great contraction of business and the keeping of their credits within their means. The supply of money on the market has been much increased since we last wrote; and call loans are easily obtained at 4 to 5 per cent.—the last-named rate being the bank rate. The export demand for specie has been active, and exceeded for the week the last receipts of gold from California. Specie continues to come here from Boston, where the activity of manufacturers and business has caused a greater demand for money. The Boston banks are prohibited from loaning any money when their specie falls below 15 per cent. of their respective capitals. The specie has sunk to nearly this proportion; and the consequence is that Boston is sending her bills receivable to New York very freely for discount, but still Boston exchange is in our favor. New England finds New York this year a much better cash customer. New York instead of giving notes gives cash, taking the discount on cash payments; therefore New England is selling for cash and still buying on credit—cotton and wool being mainly bought on credit by the New England manufacturers. The imports are rapidly increasing, and are much in excess of last year and even of 1857. This brings much money into the Treasury. The imports of the season will make money more active in the fall, but until then, money will be easy, notwithstanding the increase of specie exports. In the week ending 5th March, there was exported $1,427,000 in specie, mostly gold bars, but European exchange is tending upward to a point at which coin can be shipped at a profit. The Secretary of the Treasury having obtained authority to reissue $20,000,000 Treasury notes, will soon put them on the market to meet the impending amounts to be paid off. The Government holds already about $3,000,000, which can be reissued at any moment. Most likely it will be done through Mr Cisco, the New York Assistant Treasurer. The following table will present a view of the foreign imports of the port during the past week:

For the Week.	1857.	1858.	1859.
Dry Goods	$1,278,5.6	1,87,879	3,317,001
General Merchandise	1,440,905	1,370,060	2,007,339
Total for the week	$2,719,451	2,557,939	5,354,340
Previously reported	46,014,017	15,753,514	35,933,9.9
Since January 1st	$42,733,468	18,291,453	41,287,269

Discounts

The rates of discount have declined full one per cent since our last notice. Good business paper is scarce, and is taken readily at 4@5 per cent. for 60 to 90 days' dates, and 5@6 per cent. for dates beyond up to even six and eight months. Second-class names range from 6@7, and single names, 5½@7.

Foreign Exchange.

The rates tend upward. Sterling bills range from 109¾@110—Belmont asking and obtaining 110. At 109¾@109¾ the market is very firm. France are 5 12½@5.13¾ per dollar. The falling off in the exports of cotton has kept the market bare of sterling bills.

Government Finances.

Congress has adjourned, but previously gave authority to the Government to reissue $20,000,000 for another year, that amount falling due within the next two and three months. No new loan has been authorized, so that the five per cents. of 1874 have risen in value one per cent. The last loan of $10,000,000 would have commanded a higher premium, had it been known that no further loan would be wanted. It becomes a nice question at what rate the new Treasury notes shall be issued. Government is limited to six per cent, and expects to get the money at five—but there is a great deal of reluctance to take this new issue at so low a rate. The loan-mongers are batting for 5½ ₱ cent. The banks are reluctant to lock up their funds permanently, and do not like to buy Treasury notes at rates which they would not be able to realize in a tighter money market, when perhaps they would be obliged to sell. The adjournment of Congress has actually *raised the value* of the public securities. Congress, while it voted money for the postage service, failed to make the necessary appropriation for that particular service, so that the Government can do what it likes with the money. Before the next Congress meets in the regular way—December next—the Treasury finances will most probably have been replenished from the duties on imports, as the importations of foreign goods will be very large this year.

The last $3,000,000 of the late loan is payable this month, and in part this week. The money, it is said, will be advanced by a foreign house, which takes the Government stock in pledge. The money is already on this side, and will not therefore disturb the foreign exchange market, while because of the home market will render the payment very easy. The sum of $1,000,000 Treasury notes payable in all this month, has been disbursed by the New York Assistant Treasury, to provide for which the Assistant Treasurer will negociate in this market the reissue of all the notes he holds. In May next another large amount of Treasury notes will fall due, and a similar operation will then be made.

Importers' and Traders' Insurance Co

The subscription-books of the Importers' and Traders' Insurance Co are open during this week at the Importers' and Traders' Bank (245 Broadway.) This Company is being formed under favorable auspices, and seems to possess the elements of success. The majority of the directors are well-known as among our most active and reliable business men, having been carefully chosen with regard to the formation of a "live" insurance company. Everything connected with the enterprise is full of encouragement, and there will be no delay in commencing operations. A good feature of the subscriptions is that they are mostly of small amounts—large subscriptions not being desired—and the object being to scatter the stock among a greater number of holders. Few more promising investments are at this time before the public.

Dry Goods.

There is considerable activity in the demand for dry goods, and the most busy period of the season is approaching. The entry of goods for consumption has been very heavy the past week, and assortments are filling up rapidly. The amount of goods thrown on the market last week was over double that in the corresponding week of 1858 or of 1857. Silks, both plain and fancy, are in quick demand. Desirable styles are taken up as soon as placed on the market by importers, and prices are very firm. Delaines sell more freely. The opening of the auction ribbon trade has been postponed until the 15th of April. The millinery trade is, nevertheless, active at private sale at wholesale. Light foreign cloths are in good demand from the jobbers. Heavy cloths of low grade are in request, and all kinds, to a moderate extent, at steady prices, as there is no over-supply. Foreign doeskins are rather heavy in price. French shawls, especially the novelties of the season, are sold quickly. The auction houses have been doing a fair business. The high price of domestic goods is bringing foreign goods of similar kinds into greater consumption. This is the case both in cotton and woolen fabrics. All spring goods are quick of sale, and in fall fabrics there is a good business doing; the woolen jobbers and the clothiers being ready to buy any desirable parcels that offer at a price, the belief being that prices must rise. In fancy cassimeres especially there is a great activity both of low and high grades.

Stocks.

Government stocks are better. Bank stocks are firm, but other stocks, especially those which are the subjects of speculation, have advanced and receded since our notice of last week. The speculative action was all within the Board itself, and the temporary advance failed to attract the public to buy. Non-dividend-paying stocks speak for themselves, for such as do not pay dividends are evidently in a case of difficulty yet to be overcome. The coal stocks are not in good business, for the price of coal continues very low, and is likely to continue for another year. Supply has increased beyond the consumption. The Western railroad stocks are not in better plight, for the increase in traffic is still very light. It will take the produce of another harvest to afford any material increase of traffic. The rivers of the West have been navigable all the winter, and this is the second successive winter in which such has been the case. This has been unfavorable to railways: as though railroads can compete successfully against all canal navigation, they cannot against navigable river navigation—which costs so little in comparison.

Foreign Markets.

The advices from abroad indicate a growing abundance of money in the various money markets of Europe. Enterprise is restrained by the fear of war in Europe, and consequently there is more money available for English consols, which have advanced a trifle, closing on the 18th February at 93¼. The English Board of Trade, in their returns for December, report an improvement of 46 per cent. over the previous December. The export of cotton goods to India has much increased. Silver, we observe, is being exported more freely to China and India. The Bank of England has further increased its specie, which now amounts to £19,747,154, or nearly ninety-nine millions of dollars. The Bank has a reserve of unemployed notes of over £13,000,000 sterling, showing a large power at present dormant for the future wants of commerce, if peace be not disturbed. Money is loaned in London at 2@2½ per cent per annum. The new Indian loan of thirty five millions of dollars does not disturb the market. French 3 per cents are 68 per cent, which is an improvement. The consumptive demand of cotton in England is increasing rapidly, and our large crop of 3,750,000 bales will all be wanted gradually.

City Banks.

The following is a statement of the aggregate returns of the city banks of their daily average condition for the week ending March 5th, compared with the preceding week:

	March 5.	February 26.	Differences.
Loans	$125,221,667	$125,866,082	decrease $645,416
Specie	26,769,965	26,470,171	increase 299,794
Circulation	8,071,693	7,736,982	" 334,711
Deposits	86,860,128	88,215,837	decrease 1,415,709
Average daily exchanges	22,631,799	19,785,055	increase 2,846,744

Specie strength, 28 2-10th ₱ cent., 27 8-10th ₱ cent, increase 6-10th ₱ cent. of coin to liabilities.

The principal feature of these returns is the large and continued decline in the deposits compared with last year, there is a great contrast:

1857—week ending March 7th, the deposits and circulation were	$78,860,650
1858—Ditto	79,234,871
1859—Ditto	86,860,028

PRICES CURRENT.

CORRECTED WEDNESDAY, Mar. 9.

Ashes—DUTY: 15 ₱ ct. ad val.
Pot, 1st srt. 100lb 5 75 @ —
Pearl, 1st sort.. 5 75 @ 5 87½
Bark (Quere'n)—DUTY: 8 ₱ ct. No. 1, ₱ ton at Phil— 34
Beeswax—DUTY: 15 ₱ ct. ad val.
Am. yel'w, ₱ lb— 34 @ 35
Bread—DUTY: 15 ₱ ct. ad. val.
Pilot..... ₱ lb— — @ 4
Fine Navy..... — @ 3
Navy..... — @ 2¾
Crackers..... 4¾ @ —
Bristles—DUTY: 4 ₱ ct. ad. val.
Amn. gray & wh— 23 @ 26
Candles—DUTY: 15 ₱ ct.
Sperm, ₱ lb — @ 42
Do. pt. kinge'de — @ 52
Do. do. J'd & M'y — @ 52
Adam'tine, City— 21 @ 23
Adam'tine, Star— 19 @ 20
Coal—DUTY: 24 ₱ ct. ad. val.
L'v. Orr'l ₱ ch'n 7 25 @ —
Sidney..... — @ —
Pictou..... — @ 6 00
Anthra. ₱ 2,000 lb 4 50 @ 5 00
Cocoa—DUTY: 4 ₱ ct. ad. val.
Maracc'o in bd. ₱— — @ —
Guayaquil in bd.— 11 @ 11¾
Para, in bond— 10¼ @ 10½
S. Dom'o, in bd.— — @ —
Coffee—DUTY: 15 ₱ ct. ad. val
Java, white, ₱ lb— 14¾ @ 15¾
Bahia..... 10¾ @ 12
Brazil..... 10¾ @ 12
Laguayra..... 11¾ @ 12¾
Maracaibo..... 11 @ 13
St. Dom'o, cash— 9¾ @ 9¾
Copper (Kupfer)— DUTY:—
Bolts and Braziers' 15; Pig, Bar and Sheathing FREE.
Sheath'g, new, ₱ 26 @ 27
Sheath'g old..... 21 @ 22
Sheath'g yellow.... 20 @ 21
Pig, Chile..... — @ —
Bolts..... — @ 30
Domestic Goods—
Sht'g bn. ¾ ₱ yd— 7½ @ —
Shirt'gs, bid..... — 7½ @ —
Do. S. I. do..... — 7¾ @ —
Sheetgbr. 4-4..... — 8¾ @ —
Sheetgbr. 5-5..... — 9¾ @ 1
Do. bl. 4-4..... — 8¾ @ —
Do. bl. 5-4..... — 11¾ @ 1
Calicoes..... — 7½ @ —
Calicoes, fancy.... — 7 @ 1
Br. Drills..... — 8¾ @ —
Kent. Jeans..... — 15 @ 30
Satinets..... — 30 @ 75
Checks, 4-4..... — nom.
Cot. Os. So. No. 1— 10¾ @ 13¾
Cot. Os. So. No. 2— 8¾ @ 10¾
Cot. Batts..... — nom.
Cot. Yn. 5s12 ₱ lb — nom.
Cot. Yn. 14s20.... — nom.
Cot. Yn. 20 & up.... — nom.
Drugs and Dyes—
Alcohol ₱ gals..... 54 @ 60
Alum..... — 2½ @ 2¾
Aloes..... 9 @ 10
Anti'my Reg. of — 12½ @ 13
Feathers—DUTY: 25 ₱ ct.
L. Geese, ₱ lb.... 46 @ 47
Tennessee..... 43 @ 45
Fish—DUTY: 15 ₱ ct. ad val.
Dry Cod, ₱ cwt. 3 62½ @ 4 00
Dry Pollock..... 2 25 @ 2 50
Pick'd Cod..... 2 75 @ 4 50
Mackerel, No. 1. 16 00 @ —
Mack. No. 1, Hal— — @ —
Mack. No. 2, M.c— — @ —
Mack. No. 2, Hal— — @ —
Mackerel, No. 3. 9 87½ @ 10 00
Salm'n, Pic. 200 00 @ 225 00
Sal. Pic. ₱ bbl.... 26 50 @ 28 50
Shad, Ct., No. 1, ₱ hf. bbl..... — @ —
Shad, Ct., No. 2— — @ —
Shad, Sou. ₱ bbl.— — @ —
Herring, Pick'd. 3 25 @ 4 00
Herr'g, Sc. ₱ box— 30 @ 32
Herring, No. 1.... 18 @ 20
Flax—DUTY: 15 ct. ad. val.
American, ₱ lb.... 8 @ 9¾
Flour and Meal—DUTY: 15 ₱ ct. ad. val.
Sour..... 4 50 @ 5 25
Superfine, No. 2 4 40 @ 4 75
State, com. br.... 5 60 @ 5 70
State, stght. br.... 5 75 @ 5 85
State, ex. br.... 6 40 @ 6 75
West. mix'd, do.. 5 90 @ 6 00
Mich. & In. st. do. 5 95 @ 6 20
Mich. fan. brs.... 6 25 @ 6 50
Ohio, good brs.... 6 20 @ 6 30
Ohio, extr. do.... 6 35 @ 6 60
Ohio, fan. brs.... 6 50 @ 6 60
Genesee, do..... 6 50 @ 6 70
Ohio, ex. brs.... 6 70 @ 7 60
Genesee, do..... 7 00 @ 8 00
Canada, sup..... — @ —
Canadaex..... 6 90 @ 7 50
Brandywine..... 7 00 @ —
Georgetown..... 7 00 @ —
Petersburg City.. 7 25 @ 8 00
Rich. Country.... 6 90 @ 7 05
Alexandria..... 6 60 @ 7 20
Balt. Howard st.. 6 60 @ 6 80
Rye Flour..... 3 75 @ 4 50
Corn Meal, J'y.. 3 70 @ 3 80
Do. Brandywine— — @ 4 25
Do. do. Penn.... 4 00 @ —
Fruit—DUTY: not d'd. 30; Dry F., 8 ₱ ct. ad. val.
Rais. Sn. ₱ b ch — @ —
Rais. bch. & bx.. 2 30 @ 2 35
Cur'nts, Zte. ₱ lb— 6¾ @ 7¾
Citron..... 20 @ —
Alm. Mr. sft. sh.— — @ —
Do. Ivica, ₱ do.— 11¾ @ 11¾
Do. Shl. do..... — @ —
Do shelled..... 21 @ 23
Furs and Skins—DUTY: 8 and 15 ₱ ct. for undressed and dressed.
Beaver, pch. ₱ lb 1 00 @ —
Do. North, ₱ pce— 75 @ —
Do. Southern.... — @ 75
Do. Western.... — @ —
Otter, North, pr. 4 00 @ 4 50
Do. Southern.... 2 50 @ 3 00
Red Fox, North.... 50 @ —
Raccoon, South... 15 @ 25
Do. West'n, com.— 30 @ 40
Do. Detroit..... 40 @ 50
Mink, Northern.. 2 50 @ 3 00
Do. Southern.... 75 @ 1 00
Marten, North.. 1 50 @ —
Fur Seal, cl'n. s. nom.
Bair, dbs..... nom.
Goat, Curacoa.... 38 @ 75
Do. Mexican, ₱ lb— 35 @ 37
Deer, Texas, ₱ lb— 12 @ 13
Do. Arkansas.... — @ 15
Do. Florida..... 13 @ 18
Grain—DUTY: 15 ₱ ct. ad. val.
Wheat, w. G'bou.— — @ —
Do. do. C..... 1 52 @ 1 70
Do. Ohio..... 1 50 @ 1 60
Do. Mich. wh.... 1 55 @ 1 62
Chicago, s..... 90 @ 1 10
Mil. club..... 90 @ 1 25
Rye, Northern.... 60 @ 62
Corn, ₱ bush.... 84 @ 85
Do. do. white.... 83 @ 84
Do. South. wh.... 83 @ 85
Do. do. yellow.. 83 @ 84
Do. do. mixed.... 81 @ 82½
Do. West. do.... 87 @ 88
Barley..... 70 @ 90
Oats, Canada..... 60 @ 62
Do. Canal..... 58 @ 63
Do. Ohio..... 59 @ 62
Do. Jersey..... 50 @ 54
Peas, bl. eyes, ₱ bush 2 00 @ 2 25
Gunpowder—DUTY: 15 ₱ ct.
Blasting, ₱ 25 lb. 2 75 @ 3 00
Shipping..... 3 00 @ —
Rifle..... 3 00 @ 3 25
Fine.....
N. R. in bls ₱ 100 lb— 65 @ 70
Hemp—
Russia, cl. Petersburg 180 00 @ 200 00
Do. outshot.... 175 00 @ 180 00
Manilla, ₱ lb.... — 6¾ @ 6¾
Sisal..... — 5¾ @ —
Italian, ₱ ton.... — @ 200 00
Jute..... 65 00 @ 92 50
Aloes, dew-r.... 115 00 @ 130 00
Do. do. dressed. 170 00 @ 190 00
Hides—DUTY: 4 ₱ ct. ad. val.
R. G. & B. Ayres 30@35 ₱ lb.... — 27½ @ 28
Do. do. gr. s. G.... 13 @ 13¾
Orinoco..... — @ —
San Juan..... — 23½ @ 24
Bonaire, etc..... 17½ @ 18
Maracaibo, sdd.... 17½ @ 23½
Matamoras, ex, etc. 18½ @ —
Matamoras..... 23 @ 23½
Cab. (direct)..... 23½ @ —
Vera Cruz..... — 23½ @ 24
Dry South..... 16 @ 17½
Calcutta Buff.... — 14 @ 14½
Do. Kips, ₱ pce. 1 65 @ 1 80
Do. dry salted.... 10 @ 1 15
Black, dry..... 1 15 @ 1 20
Honey—DUTY: 24 ₱ ct. ad. val.
Cuba, ₱ gal..... — 75 @ 76
Cuba (in bond).